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THE AMONIAN OR HAMITIC ORIGIN OF THE  
ANCIENT GREEKS, CRETANS, AND ALL  
THE CELTIC RACES

A R E P L Y

TO THE NEW YORK *SUN*

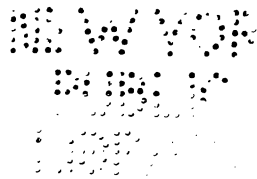
BY

REV. JOSEPH E. HAYNE, M.D., D.D.  
—  
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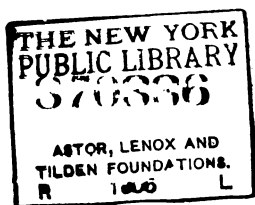


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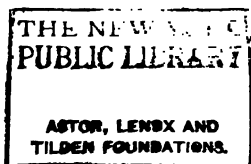


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REV. JOSEPH E. HAYNE, M.D., D.D.



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### HAMITIC ORIGIN OF GREEKS AND CELTS.

The Rev. Dr. Joseph E .Hayne, a colored clergyman and physician of 78 Irving Place, Borough of Brooklyn, is the author of an interesting pamphlet designed to prove that the ancient Greeks, and all the Celtic races as well, were descended from the Amonian or Hamitic race. His arguments are forcible and are backed by ingenious classical and historical citations. He claims that "the Black Man," as he calls him, is not of an inferior race, and that his ancestors were leaders in thought, and scientific achievement. He points out to men of the Negro race that there are only a few more than 10,000,000 Jews in the whole world, and that that race has triumphed because of its race pride, its confidence, industry, and frugality. He urges his own people to follow that good example. The pamphlet, which is eminently readable, may be obtained from the author. (\$1.25).—*N. Y. Times*, Saturday Review, August 19, 1905.



## EGYPT

"Hail! Egypt! land of ancient pomp and pride,  
Where Beauty walks by hoary Ruin's side;  
Where Plenty reigns, and still the seasons smile,  
And rolls—rich gift of God—exhaustless Nile.  
Whose fame, a star, on earth's dark midnight shone;  
Bright seat of wisdom, graced with arts and arms,  
Ere Rome was built, or smiled fair Athen's charms;  
What owes the past, the living world to thee?  
The tall papyrus, whispering seems to say,  
Here rose the letters Cadmus bore away.  
The Greek to thee his Jove and Bacchus owes,  
With many a tale that charms, and thought that glows  
In thy famed schools Samian learnt his lore,  
That souls, though wandering, lived forevermore;  
The giant structures piled on Giza's plain  
Speak of the sages watching heaven's bright train,  
Whose first years, months divided—traced afar  
The comets course, and named each glittering star.

\* \* \* \* \*

What thought the more the priest on Iris call,  
Or grand processions sweep from Memphis' wall,  
Praying the flood to rise o'er bower and field,  
Still swell the waves, and wonted blessings yield;  
And sweet the stream to travelers' thirsty lip,  
As when the Egyptian deemed it heaven to sip:  
And green the flags, and fair the lotus-flower,  
And when that babe within his bulrush-bower,  
The embryo leader, Fame's immortal heir,  
Smiled on the royal maids who found him there."

### DEDICATION.

The writer of this little treatise dedicates it to the Hamitic people, the authors of ancient civilization, and to their posterity, who are intelligent, educated, refined in manners, self-respecting, good citizens, working for the up-lift of the youths of their race, industrious, moral and religious in character.



## PREFACE.

The public is presented through this brief treatise, on the origin of the Greeks, and the Celts, with the beginning of a remarkable disclosure of many important historical, and ethnic records touching the Amonian or Hamitic people.

Without the proper historical and ethnic information, no individual can afford to write a single line or sentence that will in the least reflect discredit on the ancient glory of the "Black Man," unless he cares nothing for his reputation as an *ethnologist*, *archaeologist*, *anthropologist*, and a historian. Those who speak of him as an inferior, represent one or the other of three distinct classes of people. First—Those who are prejudiced against him because of their profound ignorance of the race and its wonderful achievements in ancient times. Second—Those who are prejudiced against him, because they know of his great mental capacity, and for which they envy him. Third—Those who are prejudiced against him because of their own arrant, selfish bigotry.

Those who will take the time, and patience; and those who possess the ability and moral courage to investigate the records that are mentioned in this treatise, will find abundant food for thought, an inexhaustible source of information, and a positive cure for their unreasonable and unchristian prejudice against a people, who are their equal, where equal opportunities exist.

We need as a race the freedom of thought, and the manly courage of a man to express it. Brasidas, the famous Lacedemonian general, caught a mouse; it bit him, and by that means made its escape. "O, Jupiter."

said he, "what creature so contemptible but may have its liberty if it would contend for it?"

In presenting this little treatise to the jury of the reading public, I am reminded of what the scholarly Coleridge says: "There are four kinds of readers. The first is like the hour glass; and their reading being as the sand, it runs in and out and leaves not a vestige behind. A second is like the sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third is like a jelly-bag, allowing all that is pure to pass away, and retain only the refuse and dregs. And the fourth is like the slave in the diamond mines of Golconda, who, casting aside all that is worthless, retains only pure gems."

Ham's descendants of whom this little volume speaks, and against whom so many things are said by their foes, are as much a part of God's creation, and for a wise purpose, as the universe itself.

God watches over them with as great a Providential care and Creator's affection as He does over the descendants of Shem and Japhet. The Bible story touching my race, and its wonderful history, can never be overthrown by the foolish hypothesis of any class of men, be they scientists or theologians. Science teaches "That the earth was thrown off ages before the sun had become condensed into the centre of the planetary system," but the Bible tells us Noah had three sons—Ham, Shem and Japhet. It is easier, and more reasonable to accept the Bible doctrine on the descendants of Noah, than to believe the ever changeable theories of science. "Biblical record" is simple, grand and consistent, embodying all the truths in heathen cosmogonies, but free from their chaotic, grotesque, and self-contradicting representation.

The more we examine this great question before us the farther into the purposes of the Creator, concerning this race, are we able to see. The great depth of barbarism, and inhuman slavery out of which this wronged and outraged race has come; its marvelous achievements in education; physical development, refinement, business industries of every kind, the learned professions, deep knowledge of both political and church governments, and possessors of wealth in money, landed and personal property, and all acquired within forty-three long and bitter years, certainly point to a golden epoch of a most promising future for it. The revised pages of this little volume, second edition, comes to you, dear reader, with additional information creditable to the race in every particular. No field in the various branches of science and religion has escaped my investigating disposition—in order that truth more than my race may be established, ethnologically speaking. Truth can, with greater force, more beautifully, and to the satisfaction of all, defend itself, than it is possible for any human being, never mind what his scholarly and philosophical attainments are to defend it.

Persecution may come against us because of the principles advocated in this pamphlet, and if so, I am only reminded, that there are more men persecuted for “advocating the right than for propagating falsehoods and defending the wrong.” We need not fear the enemies of the race who attempt to bring ridicule to bear against truth, since in that very act they will find in their hand a blade without a hilt—one more likely to cut themselves than anybody else! Men may outlaw the friend of truth, but truth remains. “Truth is immortal; it defies the piercing power of the sword, it dreads not the devouring flames of fire, it can never be incarcerated,

nor is it ever in danger of famine. It is truly said: The consciousness of truth nerves the timid, and imparts dignity and firmness to their actions. It is an eternal principle of honor which makes the possessor superior to fear; it is always consistent with itself, and needs no ally. Its influence will remain when the lustre of all that once sparkled and dazzled has passed away."

I do not know that it will be the case, but should any unreasonable patron and reader of this timely reply to *The New York Sun* take it as an *untimely* production, merely because it does not meet his taste, why, then I would say to him in the language of another:

"Heaven help the man who imagines that he can dodge enemies by trying to please everybody. If such an individual ever succeeded, we should be glad of it—not that we believe in a man going through the world trying to find beams to knock down and thump his poor head against, disputing every man's opinion, fighting and elbowing and crowding all who differ with him. That, again, is another extreme. Other people have a right to their opinion, so have you: don't fall into the error of supposing they will respect you more for turning your coat every day to match the color of theirs. Wear your own colors in spite of winds and weather, storms or sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground."

The men who write against the race, charging it with everything known in the catalogue of crimes, are certainly ignorant of human nature, if they think we will not strike back as forcibly and as forceful as God gives us power. It is a very quaint old saying, but nevertheless a true one: he who "expects one class of society to prosper in the highest degree, while the other is in dis-

gress," and both live in touch with each other ought to "try whether one side of his face can smile while the other is pinched." Such is our position in many places in this country, and it is both manly and timely to notify the American people, and indeed the whole world, that we as a race, are not only conscious of our *bad* treatment, but tired of it, and in one laudable way and another are trying to change things in our favor. —AUTHOR.







CHAPTER I.  
THE BLACK MAN'S ANTHROPOLOGICAL, ANATOMICAL AND  
ETHNOLOGICAL PLACE IN HISTORY.

Anthropology discourses on the natural history of man. This as a science includes five great departments. (1) Human Biology, or the science of life; a term introduced by Treviranus of Bremen, in place of physiology, though it embraces both anatomy and physiology; (2) Ethnology, the science which treats of the different natural races of men, their origin and the relationship they sustain to each other; (3) Archæology, a discourse on antiquity, or that which treats of the development of arts and civilization, "as based on studies of prehistoric remains as well as of literary monuments"; (4) Comparative Philology, the affinities of different languages, as especially useful in its aid to ethnology; (5) Sociology, this treats of certain institutions, customs, beliefs, cults and political economy in its broadest historic relations.

According to the dictum of certain anthropologists, the Black Man, commonly known as a negro, is regarded as an *inferior*, in every sense of that term, to the men of any other race, regardless of his intelligence, qualifications, refinement and great development in character, and industry. Men who hold and practice such views are either blinded from prejudice or ignorant of a great history touching this, now despised race of men.

Unless it can be shown that the principles of Human Biology or the science of human life, work differently with The Black Man than with the other races of men, the enemy's claim and argument in question must then fail of its object. The students of science, whose prejudice will grant them the proper examination of this

whole question, cannot fail to perceive that all the purposes of human life, so wisely designed by the Almighty, are carried out on the largest scale and in a most complete manner in The Black Man as well as they are wrought by The White Man. It is scientifically declared that man does not digest, breathe, nor is his circulatory system any better than the lowest animal of his class. It is only in the combined perfection of sensation, motion, intelligence, and speech that places him eternally at the head of the animal kingdom, and as the conquering lord of that part of a great creation.

We are greatly favored with the scientifically presented facts by very scholarly ethnologists, whom we highly appreciate because of their honest statements of the real status of the peculiarities of the various races, from an anatomical standpoint of view.

"The anatomical diversities of the human race consist in the shape of the skull, the projection of the cheek bones, and some few slight variations in the form of the body. As none of these are constant and invariable, but all may be modified by education, change of life, emigration, and improve habits, none of them amounts to a specific variation. Colonies exhibit numerous instances of similar physical diversities, even within the experience of the present generation. For example: the descendants of the English settlers in the American States have acquired a peculiar physiognomy and stature; insomuch that a child, looking at a drawing, can discern which figure the artist designed for an American, and which for an Englishman. The settlers in New South Wales also have acquired a distinct characteristic conformation, being taller, thinner, and feebler than their progenitors. In the West Indies the third or fourth generation exhibits an approximation to the Mongolian type, the eyes being

smaller and deeper in the head, and the cheek-bones more prominent than in the parent stock. On the other hand, African families, after a long sojourn in the States, lose much of their native cast of countenance; their lips are thinner, mouth smaller, eyes more lustrous, nose higher in the bridge, and hair more soft and wavy, than in the African race."

God's wisdom and goodness are certainly and wonderfully displayed in the diversities of the human race; as are conspicuously shown thus: "The Negro race, the Chinese, the Tartars, and Mongols, with many other varieties of the human family, are distinguished by high projecting cheek-bones, and eyes deep-set in the head. Such an arrangement is obviously adapted to protect their eyesight from the glare of the sun, to which they are exposed. Even Englishmen, settled in the West Indies, in the course of a few generations, exhibit the same traits. The North American Indian is also remarkable for deep-set eyes, defended by projecting eyebrows and high cheek-bones, although he is not subjected to a tropical sun. Here we find a wonderful compensating configuration. The forehead of the Red Indian recedes in a very remarkable manner, and if his eyes were not thus protected, they would be perpetually exposed to injury."

I can see no just grounds or cause why that class of white men who love to attack Ham's descendants on their anatomical structure, are not treated with the utmost contempt when and wherever met by all decent people of every race. Such men are a disgrace to humanity.

The human skull, the seat and residence of the brain, comes first in my discussion of this wonderful bony structure or skeleton of man. The *cranium*, or head, of

course, includes the face. The great galaxy of anthropologists, in their various scientific discussions, touching the origin of man, have rivaled each other in their descriptions of the Black Man. In doing so, some have encountered the Scylla of this live question, while others have plunged into the whirling waters of the Charibdis thereof. It is a very remarkable fact, that Professor Blumenbach should select the *cranium* of a Caucasian as the most perfect, and highest type of the human race, especially, since it is thoroughly known by such authentic historians as Malt-Brun and Lord Bryant and many others, that the *Caucasians* are of Hamitic extraction—a people made up of and descended from that part of the disbanded army of Sesostrius the Great, an Egyptian, a descendant of Mizriam, Ham's second son, and a large colony from Egypt, and the ancient Cyclopeans. This great man led a mighty invincible army out of the hundred-gated city—Thebes, in Egypt—and carried his victorious armies into the very heart of Europe, and after he had conquered the Barbarians of that country, many of the great soldiers of his legions remained in those regions and gave new light and an active life to them. The disbanding of that portion of the army in question took place at or near the foot of Mt. Caucasus, and from that time the people in that region were, and are now called Caucasians, which signifies dark or black children of the mountain. What lightning flashes in arguments, and thundering eloquence in disputations we have both seen and heard from the Titanic galaxies of men on anthropology, since Professor Blumenbach, the Prince of anthropologists, has declared that the type of the female skull found in Georgia, a region of Caucasus, the finest skull he had in his museum! This particular skull was known to be

that of a descendant of Ham, hence all manner of excuses have been rendered by as many anthropologists about it since the learned professor made his remarkable declaration. So fundamental are his statements in the light of scientific investigations, that all arguments to the contrary, have not been able to upset them. Time, investigation and patience will fully reveal to the civilized world The Black Man's true place in the anthropological history of the human race. Some years ago in Europe "the Neanderthal skull" was found among the fossil remains, and upon scientific investigations, it was proven to be that of the very lowest type of man. If such then be a fact, in strong contrast with the skull of the Georgian female cranium, the order of intelligence is at once compared and marked. The White Man, if "the Neanderthal skull" proves anything at all, is as much in a state of development as The Black Man—the only perceivable distance and difference between them that I can discover, is, the one prides his partial success farther beyond a reasonable limit than the other, and thus he is perfunctorily forced to exhibit his pride of elation, which has set him wrong on the race question, when he arrogates to himself his superiority to The Black Man.

#### THE SKULL.

The lateral compression of the skull is not a peculiar mark of the Hamitic race. The learned Dr. Pritchard makes three divisions of heads in the human family: First, prognathous; second, pyramidal; third, oval. Now these varieties are certainly found among all races of men according to their savage, pastoral or civilized life or habits.

Nature is her own model, and as God is her author, she must not only be true in every respect to her work,

but graceful, except when her immutable laws are interfered with, as I am prepared to prove in the subject under consideration. But before I do so, I will submit this scientific axiom: The convolution of the brain gives configuration to the skull of the future embryo at the time of coition, if fecundation results, as is manifested in this Chapter.

It was customary in Vesel's time, among the Germans, to flatten the occiput and to enlarge the parietals. The Belgians were accustomed to flatten the parietals. The French, the Italians, the Icelanders of the Grecian Archipelago, the Turks, the ancient Sigyne and the Marcrocephali of the Euxine Sea, the inhabitants of Sumatra, Nicobar; the Peruvians, the Omagnas and the Hamites of the Antilles—all of these people or nations resorted to certain bandages and instruments, and even the simple pressure of the hands, that the cranium might be formed according to their taste or style.

I take great pleasure in submitting the following laconic sketch of the human cranium, which will serve my purpose for the time being:

"The head, the seat of the brain, is divided thus: The bones that compose the cranium and those that enter into the formation of the face. The cranial bones are eight in number: First, *os frontis*; second, two *ossa parietalia*; third, two *ossa temporum*; fourth, *os occipitis*; fifth, *os sphenoids*, and sixth, *os æthmoides*. There are five proper bones to the cranium: two parietal, two temporal and the occipital. These are the three bones common to the face and cranium: *Os frontis*, sphenoid and æthmoid. The face proper is composed of the following fourteen bones: Two *ossa nasi*, two *ossa lachrymalia*, two *ossa malarum*, two *ossa maxillaria superiora*, two *ossa palati*, two *ossa turbinata inferiora*, the vomer

and the os maxillare inferior. The situation of these bones, is, on general principles, the same in the races of men, the opponents to the contrary notwithstanding. The cranium has five sutures: Coronal, sagittal, lamodoidal and the two squamous. There are sixteen sutures of the face: One perpendicular nasal, two lateral nasal, two lachrymal, two transverse nasal, two external orbital, one mystachial, one transverse palatine, longitudinal palatine, two maxillo palatine. There is no marked or particular difference in these sutures of the races."

It is hard for the enemies of the Hamitic race, who are acting as their critics, to make out a strong case of race inferiority, except the Hamites on general principles were wanting in any of the above formations of the bony structure of the head.

#### THE FOREHEAD.

A low, depressed, slanting and narrow forehead is no more a characteristic feature of the Hamites than it is of the Japhites, since you will often meet this feature, as peculiar as it may be, in all races of men; and those who doubt this statement can hereafter use their naked and non-scientific eyes, and I am sure they will be convinced by no stronger argument.

#### THE PROFILE OF THE FACE.

This is another feature that is certainly common to all races, exactly in proportion to their highly developed moral sentiments and intellectual training. Hence a projecting face with a retreating chin, may display more or less the lack of the two qualities mentioned above, therefore no particular characteristic of any race.

The face of nature, unique in every particular, affords an unlimited field for a most thorough investigation of the works of God.

The stupendous and many-whirling suns, whose dis-



tances away from us are many millions of miles, and whose light dazzles the eyes; and whose heat perpetuates animal and vegetable life, and holds in check the ravages that the biting frost of a rigorous winter's blast would otherwise make upon both man and beast, and the tender vegetables, in the vegetable kingdom. The fleecy and murky clouds—the airships of the skies—and earth's watering tanks, draw largely on the imagination of the poets, and every artistic painter of all ages of the world—they profer a line of study to meteorologists, which enables them to take the wind's velocity, and calculate its ravages ere they come to pass.

The thin, subtle, and elastic air, the movable columns of the skies, "firmament" by name, furnishes an inexhaustable laboratory for the ever investigating chemist; the skilled navigators, by means of their barometers; and the scientists of the signal service system all over the civilized world.

The face of the earth, what does it not, in its beauty, sublimity, and magnificence present the students of nature as a study? Visit its lofty snow-capped mountains, its lovely hills, its crib-like valleys, its extended plains; navigate its many rivers, its vast oceans, its charming lakes; with a scientific eye let us ponder its vegetable kingdom; and traverse its zoological empire, and it would at once appear to every thoughtful man, that its variegated face or surface teaches that the Hand which wrought them must be Divine.

So it is with the human face. In a model face all the virtues common to the race of man are beautifully blended with its intelligent expression. It is a suitable subject for the photographer's art; the painter's brush and skill as an artist, the sculptor's chisel, and taste as a master, and the phrenologist as a reader of human character.

## THE FACE.

Symmetrical face is partly the result of nature, and partly the outcome of civilization, education and refinement. If the concomitant sceneries are full of symmetry and attractiveness at the time of coition, and conception takes place, all things being equal, the resulting fetus after the fourth month of gestation will conform thereto; and in a reasonable time after birth, if the proper kind of *psychogenesis*, and moral and physical instruction are imparted, if to a male, he will be very handsome, and if to a female, she will be very beautiful. The charge, therefore, that the face of the Hamite is out of proportion is an insult to common sense, and a base crime against ethnic principles. Usually, where an ill proportioned face is found, it is the result of *prosopectasia*.

## THE NOSE.

This feature of the face has much to do with its expression and beauty. The Hamites, except where nature has been tampered with, have "handsome, even Roman or Aquiline noses," and not such as they are charged with.

- "The nose is the organ of smell in vertebrate animals; and, in the highest classes, is connected with the respiratory function. In man, the nose, anatomically considered, consists of two large cavities called nostrils, a right and left, formed by the bones of the face, and separated from each other by a perpendicular flat partition called the *Septum narium*. Each nostril is divided by a spongy bone into chambers, termed the superior, middle and inferior meatus. The upper wall of the nose is pierced by numerous foramina, through which enter the filaments of the olfactory, a nerve of smell. Besides smell, the nose has ordinary sensation, like other parts of the face, depending on filaments of the trifacial or fifth pair of

cerebral nerves. The external prominent part of the nose, which gives character to the features, is composed of several cartilages connected to the bones and to each other by strong fibrous tissue, sufficiently firm to preserve the shape of this organ, and so elastic and flexible as to permit the expansion and contraction of the nostrils in respiration. The nose is not only the organ of smell, but serves also as the chief passage of the air into the lungs, and has a considerable influence upon the voice." *Hyposmia* is not characteristic of the Hamites.

The record from which I quote, speaks for itself, as you will see and admit. There is no time to guess at this ethnic question, for there is too much at stake. Be sure you are right, and go ahead. Take, for example, the report of the committee for the consideration of the slave trade, 1789, which furnishes the following information: "Several differences of physiognomy are partly at least the effect of art. Numerous eye-witnesses concur in assuring us that the Negroes, the inhabitants of Brazil and the Carribees, the people of Sumatra and those of the Society Islands, depress and flatten with great care the nose of new-born infants." This practice, no doubt, obtained in Africa long prior to the slave trade in the above mentioned places. This deformity, if I am allowed to apply such a term to the case in hand, is that kind of *artificial physiognomy* that pleases certain Africans which the reader will hear more of at another time.

It is pleasant to remark, however, that where such a barbarous custom is not indulged in that peculiar and distasteful configuration is beautifully less, and nature is restoring what was lost by artificial barbarism. This, as a fact, is patent to all careful observers of Negro physical development and refinement the world over. A careful perusal of Lery's Voyage to Brazil, Delaborde's

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Relation of Carribees, Paris, 1764, and Marsden's History of Sumatra will confirm my position and satisfy both the *contentious* and *dissatisfied*.

It is a mere matter of taste with them, as it is with the Hamites under consideration. To the civilized, developed and refined Hamite a flat nose is not a sightly picture. Let every Hamite mother and father see to it that every legitimate means be resorted to to rectify this unsightly configuration. It is not permanent in character, since it is not the decree of nature nor nature's God. I have given as much time and space to the consideration of this branch of the subject as is necessary at present.

#### THE ZIGOMA, OR CHEEK BONE.

The height of the Zigomatic bones of the so-called Negro furnishes quite a field for physiological investigation. There are two very important bones in the composition of the head—the temporal bones. To them are attached the Zigomatic bones, which help to form the temporal fossæ, through which very important muscles and arteries pass; this same process of bones are intended by their arches to lessen the danger to which the *Squamous* portion of the parietals are exposed to blows upon the temples; and again, they serve to unite the sides of the cranium to the face. In some races of men they are more prominent than in others. They may be the result of forced external configuration, and not that of nature. It is a self-evident fact that the prominent configuration of the Zigomatic processes bears the marks of artificial physiognomy. There is no need of men who, because they are prejudiced against the so-called Negro, trying to form a rule by which they may deprive *that* race of a common origin from the Adamic stock. For the *die* with which the God of nature has stamped the unity of

the race upon the Hamitic branch of the human family, can *never* be erased by science, falsely so called. I am quite satisfied that it gives some of the so-called Negro's foes a *hard* task in trying to establish the inferiority of the race on the ground of natural history. It is indeed an undertaking that must ever remain incompleted work, say what they *will* and *believe* what they please. The Hamites look on and with a sort of suggestive smile and say, "Science or learning is of little use if it be not under the direction of common sense."

#### THE EAR.

The human ear, which is attached to the cranium, is composed of a *pinna*, a *lobe*, *tube*, *tympanic membrane*, *incus* or *anvil*, *malleus* or *hammer*, the *eustachian tube*, *semi-circular canals*, *vestibule*, and *cochlea*. In form and size there is no particularly marked difference in the make-up. The location of the ear of the human family, along with other natural features, and power to receive sound from far or near, demonstrate unmistakably the unity of the Adamic race, the enemies of the Hamites to the contrary notwithstanding.

#### THE JAW.

Sœmerring, a very noted naturalist, and an accomplished author, charges without any scientific proof that the jaws of the Hamites are more prominent than those of the whites, and therefore that would necessitate much stronger muscles of mastication. It is certainly apparent to every careful observer that the Negro, so-called, does not, as a general nor particular rule, conform to the principle in question any more so than the other races. Moreover, if prominent jaws are the standard types by which Negroes, so-called, are judged, the line thus tightly drawn will *undoubtedly* inclose many Japhites. The masseter muscles are charged with the office of mastication.

tion, both in man and the brute family, but it must not be considered that in strength it is greater in its function in the jaws of the Negro, so-called, than in that of any other race, because that is certainly not the case, as is evident from common sense and all ethnological data. Our Creator, in the creation of these muscles, did not give to the Hamites any other kind but that common to the human family, since the food upon which they subsist is no harder than that of other races. It is a scientific truth that the "upper jaw, or, as they are generally called, the superior maxillary bones, are the largest bones in the face, with the exception of the inferior maxillary or lower jaw-bone. They form by their unison the whole of the upper jaw, and assist in the construction of the nose, orbit, cheek and palate. The muscles of the jaws, as might be supposed from the work they have to perform, are strong and numerous. The action of the lower jaw is effected by the attachment of fourteen pairs, and of the upper by that of ten muscles. Many nerves, arteries and veins are also connected with them."

#### THE TEETH.

It is erroneously charged by Kolin, and other enemies of the Hamitic race, that "the fore-teeth of several Negro tribes are naturally sharp, as those of carnivorous animals." The learned gentleman in question forgets that the race of man stands at the head of the mammalia family; that every adult man, or person, has thirty-two teeth of regular shape and size, according to the testimony of demonstrative anatomy. And wherever teeth of the above description are found, they were made so from choice by the possessor, that is, they were filed into that shape, and consequently their *carnivorous shape* is not a result of natural growth.

Dr. R. J. Macbeth, an eminent dentist, has this to say, which we quote as being appropriate at this point:


Nature provides us with two sets of teeth—a temporary set, which lasts until the seventh or eighth year, and a permanent set which ought to last as long as we last. We will consider first the temporary set.

The temporary teeth are twenty in number, ten in each jaw. The first teeth of this set usually make their appearance at about the seventh month after birth, the last before the end of the second year. (There are some variations from this rule.) At about six years of age, the first permanent teeth, two upper and two lower—called the sixth-year molars—make their appearance. Their position is just behind the last teeth of the temporary set. Coming at an age when little attention is paid to a child's teeth, these teeth often decay. They should never be extracted, if it is possible to avoid it.

What is commonly called shedding teeth, begins about the seventh year. At that time the permanent incisors, or front teeth, make their appearance.

After the front teeth, four in each jaw, the temporary jaw teeth are shed, and in place of each of these comes a tooth somewhat smaller, called a bi-cuspid. The canine, or eye teeth, are shed last of all.

We now see a wise provision of nature, and a reason for not extracting the temporary teeth. As each permanent tooth appears, the remaining temporary teeth serve to keep it in its proper position in the jaw. The permanent front teeth, being much larger than those they replace, would force themselves backward, if the eye-teeth were not in position to prevent them from doing so. The permanent eye-teeth, coming last of all, and being much larger than those which they replace, the bi-



cuspid, would be forced backward if the sixth-year molars were not in position to prevent it.

Extracting the temporary teeth too early is often the cause of an irregular permanent set. The second molars come at twelve years of age. The third molars, or wisdom teeth, come between the ages of eighteen and twenty-four, sometimes even later, and sometimes not at all.

Extracting the sixth-year molars in a child will often spoil what would have otherwise been a well-shaped jaw, particularly a lower jaw. The remaining jaw teeth will often slant forward, and by causing the teeth to come together irregularly, produce serious irregularity of the set above or below, as the case may be.

If the so-called Negro is a man, and I think that now is an established fact, he is then a human being, belonging to the *mammalia* family, just like the rest of mankind, and, therefore, he must have thirty-two teeth of regular shape and size, such as are common to the race of man, his enemies to the contrary notwithstanding.

#### THE SPINE OR BACKBONE.

This column of bones consists of twenty-four vertebræ, or small bones. Their connections with each other are by means of cartilages, articulations and ligaments. They are divided thus: Seven belong to the neck, twelve to the back, and five to the loins. From the atlas to the coxes is a foramin through which passes the spinal cord or marrow. This cord is the cranial prolongation of the spinal marrow or nerve trunk, of which the reader will hear more at another time and place in this book. The office of this column in the Hametic race is the same as in that of any other race. It supports the head; from it project the arched bones styled ribs, of which seven join the sternum on each side by means of cartilaginous substances and symphysis, and in this way the thoracic region



is formed for the lodgment of the viscerae thereof, while the five lower ribs, with a number of muscles, constitute the abdominal cavity. The sacrum, or loins, form the pelvic region by affording attachment of the innominate bones, and these and muscles, etc., make up the cavity for its viscerae. The acetabulum is that cavity which receives the head of the femur or thigh bone. By means of articulation, tendons and ligaments the femur, tibia, fibula, and the patella, the os calcis, the astragalus, the mavisulare, the cuboid bones, the three cunieform bones (the cuboid, cunieform externum, cunieform medium, cunieform interum), metatarsal bones, first and second phalanx of the big toe, the first, second and third phalanx of the other toes—are all joined together, on general principles, the same in all races.

A general description of the vertebræ is in order, because of their position and use in the human race; and whether found under the white skin of Japheth, or the black skin of Ham, or the Mongol, in general character they are the same.

*"The body*—a mass of bones forming the anterior part of a vertebræ. It is thick, spongy, and presents a number of small apertures for nutrient vessels. It is connected with the body of the vertebræ above and below by the intervertebral fibro-cartilages.

*Pedicles* are two thin portions of bone which connect the sides of the body with the laminæ. They are grooved above and below, *intervertebral notches*, the lower one being usually the deeper.

*Laminae*, two lateral plates, which pass backwards from the posterior part of the body, and meet in the middle line behind to form the *spinous process*. The upper and lower borders are rough, for the attachment of the *ligamenta subflava*.

*Two transverse processes pass outwards from the sides of the laminae.*

*Four articular processes, two upon the upper and two upon the lower surfaces of the laminae at the roots of the transverse process, articulate with the articular of the vertebræ above and below.*

All the processes differ in body and in being formed of more compact bony tissue.

*Four notches, two above and two below, which are formed by the laminae, being grooved out where they join the body. Each of these, with the corresponding notch above and below, forms a lateral hole, the inter-vertebral foramen, for the exit of the spinal nerves and the entrance of blood vessels.*

*The foramen, a ring enclosed by the body and laminae, is called the spinal canal for the spinal cord, with its membranes and blood-vessels."*

#### THE SCAPULA AND THE CLAVICLE.

These are two very important bones of the body. Their location and utility are common to the human family, and the Hamites are human beings; therefore, they are common to them. These bones present no peculiarities in the Hamitic race that are not common to all other races, and why should they?

#### THE HUMERUS, THE ULNA, AND THE RADIUS.

The arm and the forearm are the same in size, mechanism and intrinsic value in all races, at least on general principles. The bones of the hand, that subtle organ, and extremely delicate instrument and agent in exquisite productions of the mind, consist of the scaphoids, lunare, cunieform, pesiform, trapezium, trapezoides magnum, and the unciform, the five metacarpal bones, the first, second and third rows of the phalanges and the first and last phalanx of the thumb. This little instrument of wonder

and mighty power is connected with the ulna and radius by means of articulation, muscles, tendons and ligaments which add beauty and strength thereto, and is common to the Adamic race.

BANDY-LEGGED, OR CNEMOSCOLIOSIS.

Bandy legs generally arise from accident to or disease of the bones thereof, and are not the result of natural growth, as charged up to the so-called Negro race. Here the remarks of Malt-Brun on the bandy legs of the Hamites are very timely. He says: "The crooked legs of the Negroes, which had been observed by the ancients, that is, by Aristotle, appear equally common among the Mongol nations. This deformity has been attributed either to their being prematurely accustomed to the saddle, or to the posture in which they are placed during the period of lactation, fastened to the back of the mother and clinging to her forcibly with their knees." It is not to be forgotten that both *cnemolordosis* and *cnemoscoliosis* are diseases that are common to the human family, and are liable to attack any one of the races. This fact is well known to all physicians of any standing, white or black.

THE HUMAN FOOT.

In man, "this is not only" the portion of the lower limb below the ankle, and is made up of a framework of twenty-six small bones, firmly united by ligaments and muscles and tendons by which it is moved," but it marks the eternal difference and unmistakable distinction between man and the nearest animal approach to his genus. The foot is arched from behind forward, while "the elevation above forms the instep," and of course "transversely, the highest portion of the latter being on the inner side." It is wonderful, when its use and mechanism or construction is studied out in connection with "the entire

weight of the body" which it sustains by the first arch, then that "which is supported by the heel and the broadest portion of the foot." This great piece of work, wrought only by Divine power, attracting the attention and admiration of the wisest of men, articulates above with the tibia and fibula, hence it has a free motion in almost every direction possible.

The human skeleton is composed of two hundred bones :

In the spinal column there are.....	26
The cranium and face contain.....	22
Ribs, sternum, and os hyoides.....	26
The upper extremity.....	64
The lower extremity.....	62

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It is our muscular system upon which we must depend for physical strength and general activity; and it is no more so in our "Brother in White" than in the Brother in Black, who is said to be very muscular in his structure.

Before I leave the subject under discussion, I desire to *recapitulate* somewhat. The unique structure of man, several thousand years ago called forth the praise and admiration of one of the greatest men that ever lived, who said, "We are fearfully and wonderfully made." Carlyle thus speaks of him (man): "We touch heaven when we lay our hand on a human body. . . . We are the miracle of miracles, the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so." In our skeleton, as exhibited above, there are about two hundred bones variously distributed in the body, and so beautifully arranged in the order of their functions, as to constitute a most perfect subtle piece of machinery.

This wonderfully constructed frame structure, in its articulations, are held in position by means of ligaments, tendons and muscles; and these are shielded with fibrous, and areolar tissues; and again, these in turn are enveloped by means of the *corium* or true skin, with its perspiratory and sabaceous glands; and more than *three hundred thousand millions of pores* therein, of an average man.

## CHAPTER II.

### THE BLACK MAN'S HEART AND STOMACH, THE SAME AS THOSE OF WHITE MEN.

The very wise man Solomon, about twenty-five hundred years ago; remarked thus: "Keep thine heart with all diligence, for out of it are the issues of life."

If he had any practical knowledge of human anatomy, or the true functions of the heart, it is not known, nor is it stated anywhere in Scripture that he did. And yet he expresses a very important principle which is perfectly compatible with the great functions of this vital organ. The mechanism of this great blood-reservoir is so intricate, and yet so wonderfully constructed, as to weigh us down with the pleasant weight of astonishment. The place in which this organ of mortal life dwells is no less a wonder and admiration to us, than its immediate inmates. This miraculously frame built house, with its several mansions for each vital organ thereof, in medical language, is styled *thorax*. In quoted language I would say:

"The thorax is bounded anteriorly by the sternum and cartilages of the ribs, posteriorly by the vertebrae and on each side by the shaft of the ribs and the inter-

costal muscles. Its upper opening is transversely oval, and allows the exit and entrance of vessels, nerves, and muscles to and from its cavity; its inferior opening, or circumference, is much larger, and closed by the diaphragm.

The thorax contains the heart and lungs, and also several vessels, nerves, glands, etc.

#### PLEURAE.

Are two serous membranes, one on each side, and distinct from each other, which cover the inner surface of the thorax, and are reflected upon the outer surfaces of the parts contained in its cavity. That portion of the pleura which lines the thorax is called the *parietal layer*, and that which lines the contained parts *visceral layer*. Each pleura can be traced in the following manner: From the posterior surface of the sternum it passes backwards until it meets with the anterior surface of the pericardium, along the side of which it passes to the anterior surface of the root of the lung; from this it passes upon the lung, and is reflected over the entire surface of the organ, until it arrives at the posterior surface of its root and of the pericardium, from whence it passes upon the sides of the body of the vertebræ, reaching as high as the transverse process of the sixth cervical vertebra on the right side, the seventh on the left, and descending to the diaphragm, the thoracic aspect of which it covers; it finally lines the ribs and intercostal muscles, until it arrives at the portion which was opened, and which corresponds to the posterior aspect of the sternum.

*Ligamentum latum pulmonis* (one on each side) is merely a double triangular layer of pleura, found by the reflection of the membrane from the lower edge of the root of the lung upon the vessel from the heart.

## ANTERIOR MEDIASTINUM

A triangular interspace between the right and left pleura behind the sternum; the base is formed by the sternum, the sides by the separated pleuræ, and the apex corresponds to the anterior surface of the pericardium, where the pleuræ separate to enclose this bag. Thus formed, it contains the origins of the sterno-hyoid and sterno-thyroid muscles, the remains of the thymus gland with its vessels, lymphatic glands and absorbents, the triangularis sterni muscles, loose cellular tissue, and the internal mammary artery of the left side.

## MIDDLE MEDIASTINUM.

Is of oval shape, and is formed by the reflection of the pleuræ upon the sides of the pericardium; it consequently contains this bag and its contents, viz., the heart, with its vessels; also the phrenic nerves and the bifurcation of the trachea.

## POSTERIOR MEDIASTINUM

Is formed by the reflection of the pleuræ upon the sides of the bodies of the vertebræ; it is of triangular form, the apex anterior, corresponding to the posterior surface of the pericardium, the sides formed by the pleuræ, and the base represented by the anterior surfaces of the bodies of the vertebræ; it extends from the third to the tenth dorsal vertebra, and contains the following structures: the œsophagus and pneumogastric nerves, the thoracic duct, the vena azygos, the thoracic aorta, lymphatic glands, absorbents, bronchial and œsophageal arteries, the right aortic intercostal arteries, and loose cellular tissues.

## THE LUNGS

Are two soft, spongy, vassular organs, one contained in each side of the cavity of the chest. Each lung resembles a cone, with that side corresponding to the me-

dean line truncated ; the base concave, corresponds to the diaphragm ; the obtuse rounded apex rises in the neck, a little above the level of the first rib ; the external convex surface corresponds to the internal concave surface of the thoracic parietes, and the flat or truncated surface corresponds to the mediastina. The posterior edge of the lung is thick and rounded, while the anterior is thin and irregular. Each lung is divided into two lobes, which are separated from each other by fissures ; a little above the centre of each is the *root* formed by the pulmonary vessels and bronchus, connected to each other by cellula tissue and invested by the pleura. The bronchus is situated posterior and superior to the pulmonary vessels ; the two pulmonary veins are placed anterior and inferior to the artery and bronchus, and the pulmonary artery is placed between the bronchus and the pulmonary veins, but behind the pulmonary veins and before the bronchus. On the left side, the bronchus, more oblique than its fellow, descends near the root of the lung so as to lie between the artery and vein. The root of each lung has anterior to it the phrenic nerve and filaments of the pneumo-gastric nerve, posterior to it the pulmonic plexus. The root of the right lung has the vena azygos arching over it. The right and left lungs differ from each other in some unimportant particulars : the right lung is broader and shorter than the left, and consists of three lobes, separated by two fissures ; the right also ascends higher in the neck, and the anterior edge of the left presents a notch where it corresponds to the apex of the heart.

The structure of the lungs consists of numerous small lobules, which are the alveolar dilatation of the smallest bronchial tubes ; the lobules are held together by blood-vessels and interlobular tissue ; they vary from half a line



to a line in diameter, and do not communicate with one another, except through the medium of the air tubes. The bronchial tubes enter the lungs, and by frequent divisions rapidly diminish in size, until they may be traced to about half a line in diameter, beyond which the tubes are entirely membranous. A little beyond this stage they are termed lobular passages, and then terminate in an irregularly pouched dilatation, the air cells, or alveolus. The cells are lined with squamous epithelium, which may be traced through the lobular passages as far as the minute bronchi, which are lined with cylindrical ciliated epithelium. Between the air cells is spread the capillary network of the pulmonary vessels, which are seen to come from an arterial cycle close to the alveolus. The branches of the pulmonary artery accompany the divisions of the bronchi to their remote ramifications, and ultimately open into the pulmonary veins. The bronchial arteries supply nourishment to the bronchi and the parenchymatous structure of the lung. The lymphatics enter the bronchial glands, and their nerves come from the anterior and posterior pulmonary plexus of the pneumogastric, joined by branches from the dorsal sympathetic system.

#### THE TRACHEA AND ITS RAMIFICATIONS.

The windpipe, or trachea, is a cylindrical tube, about four and a half inches in length, extending from the cricoid cartilage of the larynx to the level of the third dorsal vertebra. It consists of from seventeen to twenty incomplete fibro-cartilaginous rings, truncated behind, and connected to each other by an elastic membrane; about the posterior fourth of each ring is deficient, and its place is supplied by fibrous membrane and unstriped, or involuntary muscular fibre.

Opposite the third dorsal vertebra the trachea divides -

into the right and left bronchi; the right bronchus, larger than the left, runs transversely into the root of the lung, and divides into three branches; the left bronchus passes obliquely beneath the arch of the aorta to the root of the left lung, and divides into two branches.

The bronchi consist of cartilaginous rings, but as these tubes advance into the substance of the lung they diminish in size and firmness, until their place is supplied by fibrous tissue, involuntary muscular fibres, which tissue also disappears, and at length nothing remains but the mucuous membrane, which terminates in the air-cells, upon which ramify the ultimate branches of the pulmonary artery and the commencing radicles of the pulmonary veins.

The mucuous membrane is pale, closely connected with the deeper structures, and covered with columnar ciliated epithelium."

Thus are we presented with a beautiful description of one of the close neighbors of the heart (the lungs), and the thoracic region in which it is found.

It is impossible, because of the lack of space in this edition, for me to present you, dear reader, a fuller description of the heart and its functions; I have, however, said enough to suit the purpose or the object in view, and I am quite sure that what I lack in space to please you is made up in an untiring effort to do so.

#### THE STOMACH.

This wonderful organ, in connection with the mouth, œsophagus, the small and large intestines; the liver, pancreas, and the spleen, constitute the digestive system. These organs of the human body, their delicate structures in every particular; their miraculous functions, in transforming food into blood; present the student of medicine an awful, and yet a most beautiful study

of re-creation and one of the secrets of the perpetuation of animal life.

Perhaps an anatomical description of this chief organ is timely. Hence I now proceed to give it in the language of a very learned anatomist thus:

"The stomach," a large pyriform musculo-membranous bag, situated in the epigastria and left and right hypochondriac regions, communicating at one extremity with the œsophagus, and at the other with the duodenum.

*Connections.*—Its large extremity, or *fundus*, to the spleen, by the gastro-splenic omentum; its upper, concave, small edge, to the liver by the gastro-hepatic omentum; and its lower, convex, large edge, to the colon, by the gastro-colic omentum. Its œsophageal or cardiac orifice, situated between the fundus and lesser curve, connects it to the diaphragm, and its pyloric orifice to the duodenum. The superior-anterior surface of the stomach looks towards the diaphragm, ribs, and left lobe of the liver; the posterior-inferior surface towards the meso-colon.

The stomach is composed of three tunics, connected by cellular tissue, an external peritoneal coat, an internal mucous coat, and between both the muscular coat. The muscular fibres of the stomach consist of three sets: the "longitudinal are seen along the edges or curves, the oblique on the fundus, and the circular are well developed at the centre of the organ, and at its pyloric orifice. The mucous coat, smooth, and of light-pink color, is thrown into folds (*rugae*), which disappear when the organ is distended. The mucous surface is marked with innumerable polygonal ridges, which enclose irregular spaces, *alveoli*, of about 1|150th of an inch in diameter. Numerous round dots are seen in the spaces which are the orifices of tubular gastric glands. At the cardiac end they

are tubular, but at the pyloric end they are branched. Besides these there are glands called peptic glands, situated in the deeper structure of the pyloric end. At the pyloric orifice the mucous membrane is thrown into a circular fold, which forms an imperfect valve between the stomach and duodenum. It is lined with columnar spithelium."

I now in a very laconic way turn to the consideration of the next subject in hand.

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### CHAPTER III.

#### THE BLACK MAN'S COMPLEXION AND CRISP HAIR HIS ENEMIES.

The subject confronting us in this Chapter is very important, and no less scientific. Here the laws of nature, and its first cause lying back of it, teach that the "Laws of nature are rendered subservient to purpose in nature by applying other laws by means of mechanical or other contrivances, just as in art." And yet it seems we must make one step more along these parallel lines, hence—"We are, by the discovery of the general laws of nature, led into a scène of wider design, of deeper contrivances, of more comprehensive adjustments." Men who are disposed to cavil and find fault with the black complexion of Ham's descendants, forget that "natural laws may be proved to be unchangeable and uniform in their operation; but there is a long interval between the laws and the events that come to pass." The Black Man's complexion is in perfect conformity with the consistency of uniform nature, especially in his native country; therefore, "how unreasonable, as well as ungrateful, the conduct of those who fail to discover the presence of God

in His works, and that because of the existence of these laws, so beautiful in themselves, and benignant in their aspect towards us." So, knowing, then, that "the laws of nature are established and inflexible conditions under which all God's creatures are ready to serve us;" we have discovered a most beautiful principle leading to human success. While "we may trust" these laws, we "cannot change them by a hair's breadth."

Desiring to be as accurate as possible and in close touch with the scientific principles of the subject, I will quote the language of the learned physiologist, Dr. Dalton, who says: "In all the dark-colored tissues of the body, in the choroid coat of the eye, the rete Malpighi of the skin in the black and brown races, and in individuals of dark complexion, in the hair and in the substance of melanotic tumors, there exists a coloring matter known as melanine. When isolated or collected in compact masses, it is of a very dark blackish-brown color; but by its mixture, in different proportions, with other colorless or ruddy semi-transparent ingredients of the tissues, it may produce all the varying grades of hue, from light yellowish-brown to nearly absolutely. It is deposited in the substance of cells in the form of minute granules, and is usually more abundant in the immediate neighborhood of the nucleus than near the edges of the cell. A substance regarded as melanine has also been found by several observers in certain morbid deposits under the crystalline form, especially as flat rhombic tablets with acute angles.

The elementary analysis of melanine derived from different sources do not exactly correspond with each other, although they approximate within moderate limits. As the average result of analysis collected by Hoppe-Seyler, it contains, freed from ashes, the following pro-

portions, by weight, of carbon, hydrogen, nitrogen, and oxygen.

•  
COMPOSITION OF MELANINE.

Carbon .....	54.39
Hydrogen .....	5.08
Nitrogen .....	11.17
Oxygen .....	29.36
	<hr/>
	100.00

Repeated observations show that it also contains iron, which has been found by Lehmann in the proportion of 2.5 parts per thousand.

Melanine is insoluble in water, alcohol, ether, and solutions of organic and mineral acids. Boiling solutions of pertassium hydrate desolve it without change of color, but its color is destroyed by chlorine.

Melanine is supposed to be produced by metamorphosis from the hemoglobine of the blood. The fact that it contains iron gives a certain probability to this view; and it is a repeated observation that black or blackish staining of the tissues sometimes appears in and around old spots of congestion or ecchymosis. It also forms the principal coloring matter of the hair, which probably contains most of the iron derived from destructive assimilation of the blood globules." All coloring matters are nitrogenous compounds, and they differ in essential particulars from albuminoid substances.

The black complexion of Ham's descendants is very conspicuous in the eyes of his enemies, and very distasteful to many foolish members, and half, and three-fourth members of the race; and almost intolerable to the bigots of other races. The black complexion of the Shemites and Japhites is considered "very comely," regardless of the causes and the features. Ham's dark or

black color is the result, says the Japhite, of the curse of the Almighty. This charge is without the least foundation of truth. But I can prove without the slightest shadow of a doubt, that Gehazi, the once trusted and confidential servant of Elisha, lost his original complexion because of his "greed of gold," his lying tongue, deceptive trick, and covetousness, which deprived the noble Syrian captain of his bag of gold. It was a covetous disposition which brought David into trouble about Uriah's wife; it fired the soul of Ahab to murder Naboth, and steal his vineyard; it prompted Judas to sell and betray his Lord and Master to be crucified for thirty pieces of silver. The changed complexion of Gehazi was white, and it was the result of God's wrath or curse upon him. Why some people and some things are white, black, blue, green, red, yellow, pink, etc., are mysterious and almost insolvable, and yet perfectly natural.

If in any way or at any time we are asked by the curiosity of our minds to enter into a subtle investigation of the constitution of the elements of nature, surrounding us in the material world, through what door might we attempt to pass and not encounter the "impassable barrier?" There is no individual so erudite in education; none so subtle in science; nor is there any so profound in philosophy; so universal in theology, as to explain the cause of gravitating force—give in the most satisfactory way the inscrutable principle of chemical affinity—impart to inquiring man the real and true nature of light—search out and reveal to the world the principles of vegetable, and animal life—none of the great philosophers of antiquity to the present age have been able to define fully the principle by which the human mind operates. So, then, in all these apparent simple questions, "we reach a *limit which the human mind has never yet passed.*" I

might say right here now that there is "not a living thing grows out of the earth, or walks upon it, or flies above it; not an inanimate object exists, in heaven, earth or sea, which is not filled and circled about with mystery as truly as in the days of Adam or Job, and which is not really as much above the understanding of science as the deepest things of God's eternity or of His secret life." Let Ham and his complexion alone; since it is inscrutably his by inheritance and other causes not yet fully revealed to mankind. Scoffing at it will neither bleech it white nor make it blacker. Our White Brother has wasted much time, mints of money and great anxiety on the examination of the complexion of Ham's skin, texture of hair, form of features, etc., to no purpose, except to excite Ham's genius.

God's wise organic structure of the human skin, as herein described by an able and scholarly anatomist, gives an insight into the delicate and wonderful make-up of this substance of the body of man.

"*The skin* is composed of the cuticle or epidermis, the rete mucosum, and the corium, or cutis vera. *The cuticle* consists of strata of epithelium cells: the deeper are elongated and perpendicular, the superficial are flattened and dried: they are deposited in thickest layers upon the soles and palms.

*The rete mucosum*, or *Malpighian layer*, is the softer and deeper of the cuticle, and in it are found pigment granules, upon which depend the black color of the skin in the Negro.

*The corium* is a thick vascular sensitive tissue, from half a line to a line and a half in thickness. Below it is connected with the deeper structures by subcutaneous cellular tissue and fat, and superficially with the cuticle. It consists of connective tissue fibres interlacing each



other, which are finer and firmer the nearer they are to the surface. Unstriped muscular fibres are intimately mixed with it wherever hairs are found. The superficial part of the corium is called the papillary, the deeper part the reticular layer; the latter contains suboriparous and sebaceous glands, hairs, and fat; the former, the papillæ and terminations of vessels and nerves. The papillæ are conical eminences composed of corium, from  $1/100$  to  $1/200$  of an inch in height, and are usually arranged in curved lines, sometimes double. They are furnished with nerves, which terminate at the top in plaques or in tactile corpuscles: besides these, a very delicate network of blood-vessels and lymphatics pass to the extremity of the papilla." The skin of the Black Man is the same as that of the White Man's except in complexion.

The study of the human skin by Dr. Tucker and others, who see so much in color, would afford them many valuable instructions and profitable information. I am quite satisfied that every reader of this chapter will be deeply interested in the light that this quotation from *Dr. Brewer's Theology in Religion* affords, touching the facts disclosed in the tints of the skin of the different races.

"That men," says he, "should vary in complexion, we might naturally expect from general analogy. There is nothing in nature that preserves an invariable uniformity. Two stones cannot be picked up on the sea shore, nor two leaves from the densest forest, in every respect alike. Wherever we look, in the mineral, animal, or vegetable kingdom, we find varieties of the same striking change of aspect. Thus one sort of granite has a pink tinge, another a blue, a third a white, and a fourth a darker shade. One sort of clay is white, another blue, another red, and a fourth black. Marble exhibits itself under every conceivable variety of tint; and the same holds

good with regard to almost every other mineral. So in the vegetable kingdom, there is the green beech, the copper beech, and the red beech; the white poplar, the grey poplar, and the black poplar. Nor are the examples by any means unique. Precisely the same shades of hue may be discerned in the whole animal kingdom. In Scotland, for instance, the common colors of oxen is black; in Devonshire, dun or spotted; in Hungary, grey; in Franconia, red. The turkey is black in Normandy, and white in Hanover. The hog is black in China, white in Normandy, and a redish brown in Berkshire; while in its wild state, it is striped, pale red, or brindled, according to its age. There is nothing, therefore, peculiar or astonishing in the mere fact that all men are not of one complexion. It is precisely what we might expect from general analogy. The sole question to be decided is, not whether a diversity of tints is compatible with unity of species, but, whether this diversity is of such a nature as to involve a difference in the texture and character of the skin itself. To this we reply that the skin of the Negro, Mulatto, red man, and European, are all essentially alike, and these different tints are due to precisely the same cause as the different colors of our eyes and hair."

The constant investigations of the different races and the many disclosures resulting therefrom have brought several of our white ethnologists into ethnic troubles, especially since Ham's new descendants have come upon the stage; as the reader will see from what Bufon's division of the different races, based on the tints of the skin. "Bufon contents himself with bringing forward the three fundamental types of the human species, which have been known from the first under the names of the white, black, and yellow race. But these three

types in themselves do not exemplify every human physiognomy. The ancient inhabitants of America commonly known as the Red Skins, are entirely overlooked in this classification, and the distinction between the Negro and ~~the~~ white man cannot always be easily pointed out; for in Africa, the Abyssinians, the Egyptians, and many others; in America, the Californians; in Asia, the Hindoos, Malays, and Javanese, are neither white nor black."

Truth is the only rock around which the raging elements of error dash with no effect, notwithstanding the length and severity of the attacks.

#### CHAPTER IV.

##### ON THE MENTAL CAPACITY OF THE HAMITIC RACE, AS COMPARED WITH OTHER RACES.

Who can comprehend the organs of intellect, of sense, of motion, and of voice in The Black Man, the same as found everywhere on this globe in The White Man, and stick to his idea, that The White Man is superior to The Black Man, and not grossly insult his own intelligence, and expose his cruel prejudice and wanton bigotry?

I have waded through the archives of dusty records in search of what has gone before in this and other chapters of this book, that certain information might be had and given to the race as a defence of its ethnological status or relation to other races. How well I have triumphed is for the reader to determine. I shall now take up the human brain and its divisions for consideration.

The brain is divided thus: *Cerebrum*, *Cerebellum* and *Medulla Oblongata*, etc. This important organ averages in weight three pounds in the male and from four to five ounces less in the female. Under the microscope

it is the same in general composition in all races of men, as it will hereinafter appear in this chapter.

#### THE MEDULLA OBLONGATA.

If I were asked what is meant by the term Medulla Oblongata, my answer would be, the cranial prolongation of the spinal cord. This organ is divided "into anterior pyramids, or corpora pyramidalia; olivary bodies, or corpora olivaria; restiform bodies, or corpora restiformia—otherwise called *processus a cerebello*—and *medullum oblongatum*, and the posterior pyramids, or corpora pyramidalia posteriora. The vesicular, or gray matter, is principally aggregated in three pairs of ganglionic centres, of which the anterior forms the nucleus of the olivary body, the lateral of the restiform, and the posterior of the posterior pyramidal.

"The anterior pyramids consist of a fibrous structure, and establish a communication between the 'motor tract' of the crura cerebi, and the anterior and antero-lateral columns of the spinal cord of the fibres decussate, and dipping down connect with the middle or lateral columns. Those which do not decussate, dip downward on the same side to the corresponding anterior column. The olivary bodies are composed of fibrous strands, enclosing a gray nucleus on either side. The upward continuation of the former divides, while passing through the pons varolii, into bands, one of which proceeds up and forward, as part of the 'motor tract' of the crus cerebri, whilst the other proceeds upward and backwrad to reach the corpora quadrigemina. The olivary columns are continuous inferiorly with the anterior columns of the spinal cord, to which the first and second cerèvical nerves are attached. In its centre is the *corpus dentatum*—a gray body, from which anteriorly a portion of the roots of the hypoglossal or motor nerve of the tongue issues; poster-

iorly, a portion of the glossopharyngeal, or one of the sensory nerves of that organ, terminates. The restiform bodies are also composed of fibrous strands, inclosing a gray nucleus. The fibrous strands pass up to the crura cerebelli, and below are continuous, chiefly with the posterior columns of the spinal cord, and a slight connection with the middle columns. A band of 'arciform fibres,' according to Solly, connect the cerebellar columns with the cord. The gray nucleus is the ganglionic centre of the pneumogastric, and part of the roots of the glossopharyngeal. The posterior pyramids are scarcely distinguishable from the restiform bodies; they, however, establish a communication between the sensory tract of the crura cerebri and the posterior columns of the lateral columns of the spinal cord. The gray nuclei placed beneath the fourth ventricle, is considered as the auditory ganglia."

The prominent properties of the medulla oblongata "are chiefly marked by its influence in respiration and deglutition, though it possesses the general characteristics of the spinal cord. The reflex action is prominently conspicuous in it. It may be considered both as a medium of communication between those parts within the cranium and the spinal cord, and also as an independent nervous centre of reflex action.

The structure of the pons varolii is composed principally of transverse fibres, connecting the two hemispheres of the cerebellum, and also numerous longitudinal interlacing fibres, which connect it with the cerebellum. It forms the necessary connections, to conclude: first, by which the cerebrum is connected with the tracts of the medulla oblongata, except the restiform and lateral; second, by which the cerebellum is connected with these two tracts; third, by which the two hemispheres

are united; and, if we include the *fonteculus* as part of the pons varolii, the fibres by which the anterior pyramidal and restiform tracts of the medulla oblongata are connected with each other." The function attributed to the pons varolii is "that of conducting impressions in continuation from the medulla oblongata to the cerebrum and cerebellum, and of a nervous centre; as probably it may be regarded as the lowest position of the encephalon, where the mind may have sensations of impressions, or exercise the will when the *rest* of the brain is removed."

On careful examination it will be plainly seen that there is no essential difference in the medulla oblongata and its concomitants between the five races of men. This statement is fully attested by comparative anatomy, as all able anatomists will say or confirm.

#### THE CEREBELLUM.

The *cerebellum* is divided into two halves, and each half consists "of the fibres combined in the crus cerebelli: First, Of those from the restiform tracts of the medulla oblongata. Second, The commissural fibres, together with those going outwards from the lateral tracts of the medulla oblongata. Third, Interchanging fibres, between the cerebellum and cerebrum. In the prolongation of the crus cerebelli, where these fasciculi are combined, we have a mass of gray matter, *corpus dentatum*, which sends off lamellæ."

The apparent functions of the cerebellum "were formerly supposed, very generally, to be the peculiar organ of sexual desire; experiments, however, now appear to indicate this a fallacy to a great degree. The more general opinion is that it presides over the harmonization and regulation of muscular movements, especially the voluntary."

In this organ, as in the medulla oblongata, there is no perceptible difference in it so far as the races are concerned. Its composition and functions in one race are the same in the five races, as the science of anatomy proves.

#### CEREBRUM.

The cerebrum in its structure "is peculiar in having its vesicular substance exteriorly, by which a larger surface is exposed, affording on one side a surface for the free supply of blood, and to give it proper functional activity, and on the other to give it a more ready communication with the fibres by which its influence is to be propagated. This, in higher cerebral structure, is still further shown by the plication of the vesicular matter in convolutions. The medullary matter presents three different sets of fibres: First, The radiating fibres connecting the vesicular matter of the cortical substance of the hemispheres with the thalami optici. Second, The radiating fibres connecting the vesicular matter of the cortical substance of the hemispheres with the corpora striata. Third, The commissural fibres, between the two hemispheres and different parts of the vesicular substance of the same side."

"The functions of the *cerebral hemispheres* are those organs by which the mind: *First*, perceives those clear and more impressive sensations which it can retain and judge according to; *second*, performs those acts of will, each of which requires a deliberate, however quick determination; *third*, retains impressions of sensible things, and reproduces them in subjective sensations and ideas; *fourth*, manifests itself in its higher and peculiarly human emotions and feelings, and in its faculties of judgment, understanding, memory, reflection, induction, and imagination, and others of the like class."

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"The evidences that the cerebral hemispheres are, in the sense and degree indicated above, the organs of the mind are chiefly these: *First*, That any severe injury of them, such as general concussion, or sudden pressure by apoplexy, may instantly deprive a man of all power of manifesting externally any mental faculty. *Second*, That in the same general proportion as the higher mental faculties are developed in the vertebrate animals, and in man at different ages, the more is the size of the cerebral hemispheres developed in comparison with the rest of the cerebro-spinal system. *Third*, That no other part of the nervous system bears a corresponding proportion to the development of the mental faculties. *Fourth*, That congenital and other morbid defects of the cerebral hemispheres are, in general, accompanied with corresponding deficiency in the range or power of the intellectual faculties and the higher instincts."—*Dr. Kirke's Hand-Book of Physiology*.

You will perceive by this presentation of facts that the cerebrum "has been proved to be not essential to life, but presides over intellectual development; and that to the convolutions we are mostly indebted for a greater or less amount of intellectual vigor."

In giving the "entire weight of the encephalon, I would say, in adult male, from 40 to 60 ounces, in the female from 36 to 50 ounces. "The maximum of healthy brain is about 84 ounces, and the minimum 31 ounces. In idiocy it has been as low as 21 ounces." It is a well-known fact that "a certain amount of regulated pressure upon the walls of the blood-vessels of the brain is necessary for the brain to perform its offices correctly; as the supply of blood is more or less according to functional activity, etc. We have, for the purpose of keeping up a constant, equal pressure, a fluid secreted underneath the



arachnoid membrane, averaging two ounces, wherever the pia mater exists, the withdrawal of which in living animals produces great disturbance in the cerebral functions. It, however, is capable of being speedily regenerated."

"The comparative amount of the cerebral hemispheres is four times that of all the rest of the cranio-spinal mass, and eight times that of the cerebellum."

The following "are included under the designation of encephalic ganglia: The corpora quadrigemina, optic thalami, corpora striata." Here I present you the functions of each of these: "That of the tubercular quadrigemina, as the principal nervous centres for the sense of sight. The optic thalami probably participate in the visual function of preceding, but they appear chiefly connected with *common sensation*. The corpora striata appear to preside over the *motor function*."

In speaking of the "other ganglia, I would say it is situated at the base of the brain and in direct connection with the nerves of sensation. With functions peculiar to themselves we have anteriorly the olfactive ganglia, with the bulbous expansions of the olfactive ganglia, with the bulbous expansions of the olfactory nerve. The auditory ganglia being on each side of the fourth ventricle, not distinctly marked, the ganglia of the *sense of touch*, probably existing on the posterior roots of the spinal nerves, and of the fifth pair. The gustatory ganglion, considered to be the nucleus of the glossopharyngeal nerve, and to which a portion of the sensory root of the fifth pair may be traced, is imbedded in the medulla oblongata."

The above shows no distinction in the races. What is common to one man or person, seems to be the general

make-up of the human family. No arguments to the contrary can set aside these eternal principles.

THE WEIGHTS AND MEASUREMENTS OF HAMITE AND  
JAPHITE CRANIUMS.

I will now call attention to the measurements of Hamites' and Europeans' skulls by Professor Sæmmering as recorded in his essay. The object of the work was comparison. He says:

"1. I found the length of a cord passed from the root of the nose over the middle of the os frontis and along the sagittal suture to the middle of the posterior margin of the os occipitis to be less in the Negro than in the European. The vertical arch is, therefore, smaller. In selecting the specimens to be compared, care was taken that the bones of the face were of equal length.

"2. The circumference of the Negro skull, ascertained by a cord passing horizontally over the eyebrows, and the upper margin of the os temporum, is considerably less.

"3. Neither the largest diameter of the skull, from the os frontis to the os occipitis, nor any smaller diameter, from one os parietal, or os temporum, to the other, attain the size they possess in Europeans.

"4, 5, 6, 7. The principal bones which form the cavity of the cranium are, as has been shown, collectively smaller. The os frontis, ossa parietalia, os occipitis, and os sphenoides appear smaller, although the ossa petrossa and the ossa ethmoides seem larger.

"8. These bones possess a hard, compact, and brittle texture like those of quadrupeds.

"9. It must, however, be allowed that the cavity of the Negro's skull" (*mark his language*) "somewhat exceeds in height that of the Europeans."

## IN A NEGRO, AGED 20.

	<i>In.</i>	<i>Line.</i>
Longitudinal diameter .....	6	11
Largest transverse, diameter .....	4	10

## NEGRO, AGED 14.

Longitudinal diameter .....	6	7
Transverse diameter .....	4	9

The Professor's hypothesis does not work, as you will learn farther on.

"It was *Daubentum*, it is said, who first established the position that in quadrupeds the foramen ovale is placed behind the centre of gravity in the base of the skull, whilst in man this opening occupies the centre: a fact fatal to their hypothesis, who conceive the human race destined to crawl on all fours. In children the condyloid processes of the occipitis are situated more anteriorly than in adults. In the Ourang-Outang, and the rest of the simiæ the foramen is placed behind the centre."

It is evident that the Hamite as a man, belonging to the human race, does not form an exception to the general principles enunciated by *Daubentum*.

The size of brain in two male Negroes, aged respectively fourteen years and twenty years: In the former the brain weighed (Cassel's silver weight) "two pounds ten ounces and three-eighths;" that of the latter, who was not perfectly grown, "weighed two pounds thirteen ounces and one-quarter, viz., the cerebrum, two pounds seven ounces one-eighth, and the cerebellum six ounces one-eighth; a weight which the encephalon does not always attain in Europeans, for "I," says Soemmering, "have dissected adults whose brain weighed only two pounds five ounces and seven-eighths. The last men-

tioned Negro was, however, uncommonly handsome, tall and robust."

In speaking of "the nerves on the base of the brain," our quoted author says, "a comparison with those of Europeans, under like conditions, appear somewhat thicker." This difference, which is most striking in the olfactory, optic and fifth pairs, might be presumed from analogy. For, if the eye, ear and organ of smell be larger, as has been stated, we must expect that the nerves which supply these organs will have a correspondent magnitude.

#### THE SENSORIUM, OR NERVOUS SYSTEM.

Generally speaking, the nerves are considered the instruments of sensation. These are soft, white cords emerging from the brain and spinal marrow and originally coming forth in pairs. Ten pairs emanate from the medulla oblongata and are distributed to all parts of the neck and head; thirty pairs from the spinal cord, passing through the vertebræ to all the other parts of the body; the whole number being forty. The ramifications of these nerves are infinitely intricate, various and minute, and are astonishing in their distribution upon the heart, lungs, blood vessels, bowels and muscles; their place of termination is the skin or the outer cuticle covering of the body. These wonderful cords are the mediums of communication of the sensory system from without inward, from within outward, their centre being the brain and its adjacent organs of sense. The information derived from them is styled *impressions*. The muscles are completely under their control and they (the nerves) receive their commands from the brain, and thus their obedience is manifested in the minutest motion of the animal economy. And it should not be forgotten that the sensory system is the common property of the human

family. The Hamites are not generally afflicted with the disease known as hyponueria, which is common among the Japhites and the Shemites.

Mr. J. H. Guenebault, a French author, who makes quite an attack upon the natural history of the Hamitic race, says that he (the Hamite) is "more disposed to sensual affections than to pure contemplations of the mind; the Negro has more feelings than thoughts; his intellect is not generally so extensive as that of the white man; his shape even bears some resemblance to the Ourang-Outang."

Dr. Tiedeman is admitted to be one of the ablest Professors in Germany, a country so rich in intellect, and in patient, laborious and profound investigators of scientific truth. His able paper contains the result of his examinations on the brain of the Hamite, compared with that of the European and the Ourang-Outang. We will give such extracts from his valuable article as have an important bearing on the subject of our present inquiries. He says: "We shall first try to answer the following questions: 'Is there any important and essential difference between the structure of the brain of the Negro and that of the European?' And secondly, 'Has the brain of the Negro more resemblance to that of the Ourang-Outang than the brain of the European?'"

He continues: "I have taken materials for such a comparison from my researches on the brain and skull of man and lower animals, for which purpose I have consulted the most celebrated anatomical museums, both on the continent and in Great Britain." I will continue the quotation of the able anatomist in connection with another branch of this important subject farther on.

The first charge that is made by the author in question is: the Hamite is "more disposed to sensual affections

than to pure contemplations of the mind." The Hamite's predisposition towards sensual affections certainly is not without rivals, and in a great number of cases, superiors, in the ranks of his unjust judges, not as individuals, but as an entire race, and the best of it, the civilized world knows it, and the Hamite is cognizant of it too.

The statement that the Hamite is not given to "pure contemplations of the mind" is foreign to all truths and in direct opposition to historical data. Such a statement could only be the production of a man of *great* prejudice. The same author charges the Hamite with having "more feeling than thoughts." The following is a forcible reply to the above charge:

*"The Nerves.*—These are cord-like substances arising from the brain or spinal marrow, and distributing to every part of the system. They are of two kinds—one white and opaque in appearance, and presenting, under the microscope, a tubular or fibrous structure; and the other of a reddish-gray color, semi-transparent, and consisting of cells or vesicles filled with granular matter; these latter kind of nerves are but sparingly distributed in proportion to the former, and appear to form the apparatus by which the nervous force or energy is generated, to be conducted through the tubular substance to the points of action; we may shortly state, then, of these two kinds of nerves, that one gives feeling and the other motion; and of the whole nervous system of the human body, that it is composed of the brain and cranial nerves: the spinal cord, and the spinal nerves, and the sympathetic nerves." Of the structure of the brain we have already spoken in part. "Of the spinal cord or marrow, we may briefly say that it is composed of a whitish substance similar to that of the brain, and is covered with a sheath or membrane, which extends from

the former organ through the length of the spinal column."

The sympathetic nerve consists of a series of these ganglia or knots, which extend down each side of the spinal column, forming a kind of chain throughout its whole length, communicating to both the cranial and spinal nerves, and distributing branches to all the internal organs. These nerves, then, are undoubtedly the organs of feeling and sensation of every kind—through them the mind operates upon the body. The intelligent mind, whose seat is in the brain, *wills* that a certain action shall be performed, and instantly through the main channel of communication, the spinal cord, the message flies, branching off here and there, according to the direction in which the work is to be done, and setting in motion the muscles which perform it.

This *spinal column*, mentioned above, a very important structure of the human frame, consists of the following named bones: the *atlas*, *dentata*, *seventh cervical vertebra*, *twelfth dorsal vertebra*, *fifth lumbar vertebra*, *first piece of sacrum*, *last piece of sacrum*, and *coccyx*. It is scarcely necessary for me to say more, at this juncture, of the nervous system, and will conclude thus: Sensibility, as you have perceived, is an indispensable quality of the human mind; with our intellect we are able to perceive, know, reason and understand; with our will we choose or refuse; but with our *sensibility*, life or *activity* is manifested, and the race that is *abundantly* supplied with the quality in question, has a more hopeful future than those who are not. The Hamite is full of "thoughts," but for the lack of education, which is the *handmaid* of natural ability, he is not well nor beautifully directed, nor is he fully developed. This fact is well known to all fair-minded physiologists. The same author claims

that the Hamite's "intellect is not generally so extensive as that of the white man's." This statement is untrue, for it is a well-known fact, wherever the two races have received the same amount of school education and fire-side development and refinement, the results are the same. The Hamite's intellectual capacity, as I shall prove further on, is *remarkably* large, and as a matter of fact it is co-extensive with that of his brother in white. And again, the same author, with a peculiar *audacity*, declares that in "shape" the Negro "even bears some resemblance to the Ourang-Outang." This little game, however, died a *tragical* death at the hands of Professor Tiedeman's quotation above, and in what follows. This subject is discussed at great length in my first volume of "The Negro in Sacred History," etc., and therefore I shall not waste time with it in this chapter.

I now, according to promise, return to Professor Tiedeman's quotation, which is as follows: "We must first determine," he says, "the weight and dimensions of the brain of the European, then that of the Negro, and compare them together. Sœmmering was the first to show that the human brain, in comparison to the size and thickness of the nerves, is larger than that of any other animal, even the elephant and whale, both of which have an absolutely larger brain than man. Blumenbach's, Ebel's, Cuvier's, Trevirianus' and my own researches, have sufficiently corroborated this.

"It is also satisfactorily shown that the organization of the human brain is far superior to that of any other animal, not excepting those apes which have the closest resemblance to man. The weight of the brain of an adult European varies between three pounds two ounces and four pounds six ounces. The brain of men who have distinguished themselves by their great talent is often



very large—the brain of the celebrated Cuvier weighed four pounds eleven ounces four drachms forty grains Troy weight—the brain of the celebrated surgeon Dupuytren weighed four pounds ten ounces Troy weight.

“The brain of men endowed with but feeble intellectual powers is, on the contrary, often very small, particularly in congenital idiotismus—the brain of an idiot fifty years old weighed only one pound eight ounces four drachms. The female brain is lighter than that of the male, it varies between two pounds eight ounces and three pounds eleven ounces. I never found a female brain that weighed four pounds.

#### WEIGHT OF THE BRAIN OF THE NEGRO.

“Camper's assertion that the facial angle is smaller in the Negro than in the European has led many anatomists to the supposition that the Negro has a less quantity of brain than the European. The weight of the brain of a large Negro was 49 ozs.; the general weight of the brain of a man is from 37 to 52 ozs. We can also prove, by measuring the cavity of the skull of Negroes and men of the Caucasian, Mongolian, American and Malayan races that the brain of the Negro is as large as that of the European and other nations.

#### REMARKS ON THE STATE AND CAPACITY OF THE CAVITY OF SKULLS.

“1st. I weighed the skull with and without the jaw-bone. 2nd. I then filled the cavity of the skull with dry millet seed, through the foramen occipitale magnum, the skull was then weighed again, carefully filled. 3rd. I then deducted the weight of the empty skull from that of the filled one, and so obtained the capacity of the *cavum cranii*.

“The following tables record the results obtained from a number of Negro, European, Mongolian, American and

Malayan skulls weighed in this manner. I only weighed those skulls of whose authenticity I was convinced.

"I made use of the Apothecary or Troy weight—1 lb.=12 oz.; 1 oz.=8 drs.; 1 dr.=60 grs."

He then proceeds to give us the results of his examination of the cavum cranii in 236 skulls. He measured 41 Negroes, 77 Caucasians, 24 Asiatics, 4 Egyptians, 20 Mongolians, 27 Americans and 43 Malayans." I present a laconic form of the table in question:

ETHIOPIAN RACE.	Capacity of the Cavum Cranii			Capacity of the Cavum Cranii		
	Oz.	Dr.	Gr.	Oz.	Dr.	Gr.
<i>Male Skulls—</i>						
Greatest Capacity .....	54	2	33			
Least Capacity .....	31	5	15			
Average of the Measurement of 38 Skulls .....				37	6	24
<i>Female Skulls—</i>						
Greatest Capacity .....	31	4	0			
Smallest Capacity .....	24	7	39			
Average of Three Skulls.....				29	1	13
CAUCASIAN RACE.						
<i>Male Skulls—77.</i>						
Greatest Capacity .....	77	3	56			
Lowest Capacity .....	32	6	0			
Average of 77 Skulls.....				41	2	30
<i>Female Skulls—12.</i>						
Greatest Capacity .....	39	5	30			
Lowest Capacity .....	30	4	0			
Average of 12 Skulls.....				35	2	4

	Capacity of the Cavum Cranii			Capacity of the Cavum Cranii		
ASIATIC NATIONS.	Oz.	Dr.	Gr.	Oz.	Dr.	Gr.
Greatest Capacity .....	41	5	6			
Greatest Capacity .....	41	5	6			
Lowest Capacity .....	27	6	30			
Average of 24 Skulls.....				36	0	36

## EGYPTIAN NATION.

*Male Skulls—*

Greatest Capacity .....	44	6	11			
Lowest Capacity .....	35	5	0			
Average of 4 Skulls.....				40	4	58

## MONGOLIAN RACE.

*Male Skulls—*

Greatest Capacity .....	49	1	22			
Least Capacity .....	25	0	18			
Average of 18 Skulls.....				38	7	5

## AMERICAN RACE.

*Male Skulls—*

Greatest Capacity .....	59	0	0			
Least Capacity .....	26	0	18			
Average of 24 Skulls.....				39	3	12

## MALAYAN RACE.

*Male Skulls—*

Greatest Capacity .....	49	1	45			
Least Capacity .....	30	5	0			
Average of 38 Skulls.....				39	6	17

After these measurements, Professor Tiedeman sums up the evidence in the following language:

*"It is evident from the comparison of the cavum cranii*

of the Negro with that of the European, Mongolian, American and Malayan, that the cavity of the skull of the Negro, in general, is not smaller than that of the European and other human races." The result of Hamilton's researches is the same. I hope this will convince others that the opinion of many naturalists, such as Camper, Scëmmering, Suvier, Lawrence and Virey, that the Negro has a smaller skull and brain than the European, is ill-founded, and entirely refuted by my researches. "The mistaken notion of these naturalists arose from the application of Camper's facial line and angle on a few skulls of Negroes living on the coasts, who, according to credible travelers, are the lowest and most demoralized of all Negro tribes."

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## CHAPTER V.

### THE BLACK MAN'S RELIGIOUS DEVELOPMENT COMPARED WITH THAT OF HIS WHITE BROTHER.

The disposition of some men is to investigate the life and character of their neighbors to a finish; and then speak of the result to the world with an avowed purpose to injure the characters and to make bitter the lives so investigated. Such a course does not always end well for the investigator, as is clearly proven in the case before us. Had Dr. Tucker let this unfortunate matter touching the Black Man rest, it is possible that this unpleasant record, touching his own race, would have remained an unknown quantity, so far as the outside world is concerned. The investigation, however, has proven a great blessing to the Hamites, in that it reveals their high moral character, based on the married tie exhibited in the records of the Clerk of Court office in the State of Mississippi.

So forcible is the language of Dr. Marshall on this very important subject, I will desist from going more elaborately into the matter. Enough is enough. The folly of the erudite Dr. Tucker, as exposed by Dr. Marshall, must prey on his conscience with a terrible effect, like cancer of the stomach, which is almost incurable.

Aesop, in one of his world-wide famed fables, shows that some men carry the faults of others before them, while they struggle to carry their own behind their backs.

This, it seems, is precisely the way Dr. Tucker and the enemies of the race have acted with my people, and Dr. Marshall, who walked behind him saw a much *larger, heavier*, and a more *intolerable* bundle of the erudite Doctor's race, and, unhesitatingly, and with the pen of a ready scribe, he draws a *true* picture of many heavy dark lines, that are *very distasteful* to the routed Dr. Tucker and others, but there is positively no help for it; so he and his race has to bear it, as my race has to endure the things said against us.

As we contemplate the race of man, not in Ham, Shem nor Japhet, but of Adam, the federal head of the human family who descended from him, we find in him the last piece of work in creation, a whole universe. The great wisdom of God has "provided everything. . . . remedied everything," harmonized and beautified this globe, man's present abode, and who seems to stand out and above the whole creation as the *master piece thereof*. Great masters are always known to put themselves to extraordinary pains in arranging their studios, and the materials for the subject ere work begins. In no portion of the Bible, concerning the other parts of creation, do we find "the divinely deliberator resolve," thus: "God said let us make man." Man's material nature connects him with the earth of which he was formed. God does

not in any part of His word tell us why He did not create man's body out "of heavenly matter as the radiant sun and sparkling stars; no, nor yet of the most precious and orient earthly matter." God did not explain why He did not "melt down the pure and splendid gold and silver, or powder the precious pearls and sparkling diamonds;" nor does He say why "He formed it [body] of the vile and despicable dust." "Man," not in his white or black skin, nor in the texture of his hair, "is certainly the highest creature known to science;" not, however, in the form "of man-like apes, or ape-like men," as are often ascribed to my race by short-sighted white men, who seem to follow closer their animosity than their judgment based on sound reasoning, and a profound knowledge of the science of ethnology. The unique position of Japhet in creation, as a descendant of Noah, bears no higher mark or impression on himself as a man, than what is found on Ham and Shem. For it has long since been "*conceded on all hands that man*" (neither white nor black) "*the human frame and its indwelling spirit, is as yet the highest outcome of creation.*" Every part of the earth is a waste not inhabited by man.

There is no part of the inspired Word of God that teaches the non-unity of the human race, as we have shown in another chapter of this little work. The "*ver-similitude*" of the human race lacks nothing in any particular to prove that "God has declared unmistakably that He has no favorites" in any one of the varieties of the races. His sun shines and "smiles equally over Arctic wastes and over teeming cities, and glances alike from the sword of Attila and from the crucifix of a Xavier;" His rain falls, and the seasons come upon the just and unjust alike. Suppose those "principal and mother elements, whereof all things in this lower world are made,

should lose the qualities which they now have"—suppose "the frame of that heavenly arch erected over our heads should loose and dissolve itself"—suppose "the celestial spheres should forget their wonted motions, and, by irregular volubility, turn themselves any way as it might happen"—suppose "the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself"—suppose "the moon should wander from her beaten way"—suppose "the times and seasons blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breast of their mother, no longer able to yield them relief"—what would become of "the boasting descendants of Japheth?" would they escape the awful calamity of God any more than the descendants of Ham and Shem? If so they could then lay unmistakable claim to the special favors of the Almighty.

The destruction of Babylon, the downfall of Egypt, the ruin of Greece, and the overthrow of Rome—mighty kingdoms, dynasties and empires they were; wise, rich and industrious nations—all; but they have been swept away because of their pride of elation.

The fall of man sublimely set forth and discussed in the Scriptures, is a sad story; an event occurring thousands of years ago, possessing the horror of horrors. The only light of the blackened skies at night by great and dark storm-clouds is the electric flash through these flying bodies. The graceful moon and her soft silver light; the millions of burning suns with their satellites, the star-spangled heavens, which constitute the glory of this arched dome, are hid from mortal gaze until the aw-

ful storm-clouds pass away. The only light in the moral and spiritual gloom and darkness, which settled on man in the fall, was the promised word—that “the seed of the woman shall bruise the serpent’s head.” That word of promise did not include Shem and Japhet, and exclude Ham. The succeeding progenitors of Adam who fell; brought moral corruption and spiritual wickedness down through the ages to the present day, the effect of which is seen in every race on the face of the globe.

“The Bible narrative depicts the sins of our first parents as the result of a temptation which came upon man, and was the cause of his fall, thus intimating the existence of a reducing spiritual power external to man.” (No less to Ham than to Shem and Japhet)—“a view subsequently attaining a more developed doctrinal form, and made of prominent importance in the New Testament. Against no other doctrine, however, is modern consciousness more prejudiced than this. And certainly, when it is employed in the service of superstition and fanaticism, or perverted to exterminate human guilt, our moral sense justly resists it. And yet it is to the interest of mankind to regard man as tempted, and not as the inventor and first author of sin. Man is not in harmony with sin: he is not Satanic. If he was so, if he had been the originator of sin, he would be incapable of redemption. . . . Sin has not so much proceeded from him as entered into him—a fact which, while it does not exterminate his guilt, alleviates its consequences, which makes sin itself appear the sadder, by showing us that it is not confined to our hearts, but that, as an objective power external to ourselves, it exercises a dominion in the world, and casts its shadow even over our inner life.”

Why it is that the learned Dr. Tucker and others seek to formulate into one dose all the ills of the term super-



stition and then supposing the race to be in a defenceless position, makes a desperate effort to gag us and thereby force the poison down our throats, is among the mysteries hard to be explained. Superstition as personified by the scholarly Southward Smith is enough to turn the most abject heathen who reads or hears of it, forever away from it, and yet the Rev. Gentleman without sugar-coating the poison or disguising its noxious and acrid taste by means of a capsule, asks civilized, educated, refined, intelligent and Christian Hamites in this country to swallow the preparation without a murmur.

Superstition personified by the erudite Southward Smith: "Thou hast selected thy victims from among the excellent of the earth; it is thy peculiar character to have reversed all the laws of nature and of God; to have inflicted on men of the sublimest virtue the tortures of the foulest villany; to have rendered purity unsullied, and piety sweeter and more celestial than thou couldst comprehend, the certain prey of misery and death; thou hast fashioned to thyself a God stern and sullen, retiring in awful gloom from this creation, not to be appeased but by blood! Thy worship has been worthy of the idol; the dungeon has been thy chosen temple, instruments of torture thy means of instruction, the stake thy eloquence, and thy piety the abolition of all human sympathy."

I now dismiss with perfect satisfaction the question of superstition as applied to my race by Dr. Tucker and others, knowing that every reader of this important chapter will be perfectly satisfied that the Reverend does not enter a magnificent palace where a rich banquet is pre-prepared for him by the leading ethnologists and moralists of the day; I am satisfied that Caesar-like, who entered the golden city, passing under a triumphal arch built in honor of him because of the many achieved victories he

had over the enemies of Rome, the Doctor does not return to the fold of his Episcopal brethren, who have for him erected a colossal statue wrought of shining alabaster, in honor of the victories he so arduously attempted to achieve over Ham's rising sons and daughters after forty-two years of cherished freedom, and so signally failed; nor was the Doctor and other enemies of my race so fortunate as Julian, the conqueror, who though still the distance of sixty miles from Heraclea, the capital of Constantinople, the whole population thereof turned out to welcome his arrival, and he in great pomp and splendor made a triumphal entry into the magnificent city, amid wild cheers and general acclamations.

Scholarly men, and great archeologists, and ethnologists, like the learned Dr. Marshall of the Methodist Church South, have our highest appreciation, and sincere admiration for their profound and broad learning and the right use they make of it.

When the learned Doctor wrote he must have evidently had in his mind the ancient glory of the Hamitic race, in Asia and Africa, whose monuments of the arts and the sciences, that were reared way back in hoary antiquity; and after thousands of years' existence, withstanding the ravages of time, the devastating destruction of flood and flames, and the awful and wasting touch or looting hands of war, they come down to us almost unsullied. The Providence of God seems to say to the corroding tooth of time; the mighty devastating influences of floods and flames; and to the wasting touch of the horrors of cruel war—these stupendous, wonderful, and sublime monuments are ancient land-marks of a once mighty race—injure them not, but use their models of arts and their sciences to the great advantage of civilization from those times and for all ages to come.

If what are now called ruins to-day in Egypt, Babylon, Ethiopia, Phaenicia, and Nubia, present such liveliness of structure; and they excite so much wonder and admiration among the most learned of earth, in these times of great science, and in the midst of the very perfection of arts; they must have been, in their original freshness, in appearance, the works of nature rather than the skilled results of man's hands. Man's moral leprosy lies deep within, as is most clearly seen in this chapter. Like a tidal wave, it has swept down from Adam upon every man of the present day.

Mr. F. W. Bailey, who has given the subject some consideration, and much to his credit, makes thirteen ingenious divisions. When carefully examined they will furnish valuable information and many subtle illustrations, and useful suggestions, more timely and valuable than those of the *Sun's* editor. I now introduce them, and they will speak for themselves:

1.—Their moral affections were turned away from God as their supreme good.

2.—The spirit of life from God was withdrawn from them as a living force within their own spirits.

3.—They, therefore, became dead in spirit.

4.—They are mortal in body.

5.—They became subject to many physical evils that would not have been experienced had they not committed sin.

6.—They became subject to mental infirmities unknown in a state of holiness.

7.—They became subject to an undue activity of many of their appetites, and passions, and desires.

8.—They became incapable of any higher life than that which resulted from the law of the flesh—the law of the carnal mind.

9.—They became conscious of guilt.

10.—They were filled with an expectation of evil—"a fearful looking-for of judgment to come," as the result of transgression.

11.—They experienced in many ways the just anger of God.

12.—They lost for themselves, and also for their posterity that life and all its blessedness, which had been promised on condition of obedience.

13.—They thus became the head of a race which necessarily inherited their own nature, with all its evil tendencies—and which became subject to all those penal ills which their sin had brought upon themselves."

I have still another pen-picture to present, which shows to what dreadful extent the power of sin has gone; not as to how it has effected the wronged and outraged sons of Ham, as Dr. Tucker and his willing dupes would have the world to believe, but as to its effects upon the entire race of mankind. Indeed, no age, or race, or nation is free from the blighting influence of this condition—this reality called sin. For ages it has been the burning, blasting sun of the moral world. "*Pallido mors equo pauperum pulsat pedes.*" It is cosmopolitan and its votaries are all mankind. Who will say that not only was there a moral leprosy which completely covered man, but his understanding has been so impaired as to lose all those powers which were necessarily its guide and mentor? Disease has played havoc with the warp and woof of his corporeality, and a God-given immortality has seemingly been swallowed up in a burdensome mortality. The soul—the throne of our being, has lost its emperor, and now there is going on within us an unhallowed warfare between our seemingly stronger vices and our impaired virtues as to who is lawful heir to the throne and sceptre.

In this chaos of confusion there is not—nor can there be, any government, when to-day there is the tyranny of the vices—to-morrow the calm rule of the virtues. The understanding grows behind under the weight of such an anarchy, and vainly endeavors to rise, but is ever doomed to fall over the prostrate form of virtue outraged or vice conquered. The will is impotent, the passions are all powerful, the intellect, its perceptive and conceptive faculties are as dumb and motionless as an Egyptian sphinx.

I am very grateful to the editor of the *New York Sun* for its editorial mention of my pamphlet in Friday's issue, August 18, 1905. The *review* of the pamphlet by the *erudite* editor is, under the circumstances, more *favorable* than I expected. It shows the *noble* soul in the man, and it merits my highest appreciation, and commendation of him for the same.

There is, however, one or two things in it, I think, the good editor might have left out, and that is, his suggestion, first, "to let ethnology alone;" second, "to go to work to improve" the "moral and material condition of the race." I thought the more a man or people knew about the greatness and noble deeds of their ancestors the more inclined they would be to emulate them, and thus become good and useful citizens. I am quite sure that my people are not one step behind their white neighbors in their efforts "to improve their moral and material condition." I can assure the good editor that the proof is at hand to sustain my statement in this matter.

Immediately following his quoted editorial, I will submit the facts in evidence, which are in my possession, accumulated several years ago, and are both timely and useful in this argument to-day. The men who furnished them in debate are all well known and highly connected

by blood, and in society and church, and they are certainly not black men, nor ignorant or misinformed about the information they handed down and out to the public in their public disputations and writings.

It is well for the Black Man to know, or learn, these facts, for the reason, they will assist him greatly in his defence of the race and its morals as compared with the morals of some of his white neighbors, who very flipantly and often parade before the world a whole catalogue of every conceivable crime that a vicious Black Man commits and the same is charged against a whole race. The Hamitic people must prepare to defend themselves against the many bitter attacks that are made by unscrupulous men, whose knowledge of the race is exceedingly dark and obscure at best. As a race, we have our *intellectual giants, historians, anthropologists, ethnologists, archaeologists, and theologians*, and they must when needed as now, come to the front and acquit themselves like men.

#### SIEM, HAM AND JAPHETH.

We have received a pamphlet entitled "A Reply to the *Sun*," by a negro minister and physician of Brooklyn, the Rev. Joseph E. Hayne, M. D., D. D. Dr. Hayne, it seems, sent to us a long letter taking issue with certain statements made in our department of "Questions and Answers," and we sent back his letter, obviously because it was too long and too much loaded with ethnological learning. Now he prints it in this pamphlet, along with much other material of a similar kind.

We were asked to settle a controversy whether the ancient Greeks were descendants of Japheth or of Ham. We answered that modern ethnology puts the Greeks among the Indo-European or Aryan races; but we did not un-

dertake to go into any thorough and precise discussion of the subject.

Our negro disputant, however, is not at all appalled by ethnological difficulties. To him the subject is far clearer than it is to Haeckel, for instance. He has settled the whole matter positively and precisely right out of the Bible.

It is fair to say, however, that his Hamitic theory is advocated by a once large and considerable school of anthropologists, though by more recent students it is discarded as without scientific support. It is likely to be mixed up, too, with the "lost Ten Tribes" discussion, a controversy which is pursued almost to the extreme of insanity by certain Biblical interpreters and sharps on the unravelling of Biblical prophecies.

"I think I can convince you," says the Rev. Dr. Hayne, "that the ancient Greeks descended from Ham and not Japheth." Thereupon he proceeds to overwhelm us with his learning, Biblical and profane. If we gave a list of the authorities he flings at us it would fill this column—for example, to give only a very few of them, "such men of eminence as Sanchoniathon, Berosus, Nicholaus, Damascenus, Mocus, Mnaseas, Hieronymus Egyptius, Apion and Manethon."

The sum and substance of Brother Hayne's so heavily loaded argument is that not only the ancient Greeks, but also every other race of any considerable consequence in the world, were descendants of Ham. Here are specimens of his Biblical learning, enlightened by ethnological lore:

"Whatever knowledge of mathematics and astronomy Abraham possessed, he received it from those ancient black men, descendants of Ham. Moses, Israel's greatest legislator; David, their greatest King; Solomon, their wisest

man and builder of the first temple at Jerusalem, all amalgamated with Hamitic women. David and Solomon's direct and immediate ancestors were Canaanite women.

"The temple of Solomon was built by skilled workmen of Tyre and Sidon, and were they not descendants of Canaan, Ham's youngest son? Were not some of the largest donations, in money and otherwise, made to Solomon for the temple by black men?"

We shall not undertake to make an issue with Brother Hayne, for his flood of learning terrifies us; but we will make a suggestion to him and to the race of which he is a representative.

It is to let ethnology alone and go to work to improve their moral and material condition. The convention of negroes now in session in this city to discuss the best way for them to get ahead in business and mechanical industry is on the right track. Let negroes stop worrying about Shem, Ham and Japheth and turn their undivided energies to efforts to stay their portentous decline in the industrial field, as pointed out by Professor Willcox. However descended, they have now a hard row to hoe, and they had better confine their attention to hoeing it and dismiss attempts to explore the mysteries of ethnology."

*I now submit for the reader's careful consideration and profound investigation the question of marriage as seen and discussed by Rev. Dr. Marshall, and commented on by the author. No member of the Hamitic race can afford to be without the information that is brought out in this very lively discussion. Every disputant is weak in argument and defence if his dispute is not strongly supported with the facts in the case as evidences to back his assertions. The enemies of the race are doubly fortified in their position or stronghold when they discover that*



their antagonists are in the fight without facts as evidences to back their statements. Our ignorance as a race of the ancient achievements of our ancestors have been turned against by the Brother in White, hence his constant claim to superiority, not by genuine merit, but because of the Black Man's ignorance of certain historical, anthropological, ethnological, and archaeological information.

ON MARRIAGE AS SEEN AND DISCUSSED BY DR. MARSHALL.

This very able scholar, when replying to the learned Dr. Tucker, says: "Respecting this subject, which surely demands grave consideration by the economists and the Christian, he says some very sensible things, but cannot "pare down to possibilities." Hear him: "Were the facts known [on the loose holding of the marriage tie] I believe there would run a thrill of horror—yes, and of sympathy—through the whole North, resulting in a great movement to raise them to a higher plain of life."

Dr. Tucker, and others, seem to have had three particular objects in view when he wrote the words quoted above by Dr. Marshall: First, The humiliation of the people for whom he is pleading; second, To awaken the "sympathy—through the whole North," and thereby obtain large contributions for educational purposes intended "to raise them [Hamites] to a higher plain of life;" third, To give his church great credit for a laudable piece of work done in the interest of the Hamites in this country.

The Doctor's plans may be surely intended for good, but they do more harm than good in this particular—the morals of the race, in "the marriage tie," are so described by him as to impress the world unfavorably in these matters. One of the best cures for the Doctor's unintentional poisonous sting is the reply of Dr. Marshall, as

the reader will see. To hold that "the marriage tie" is not regarded sacred by the Hamites in the South is to charge that they are incapable of loving to perfection, since, as a rule, love is the foundation of married life. Is not "love the consciousness of our unity with another?" Its definition and nature are as follows: "It is a sentiment, it is something natural, though belonging to the sphere of the rightful. Love contains, first, the wish not to be an independent person, and a feeling that, were it so, there would be a void; and secondly, a recognition that, through another person, we attain a position we could not otherwise arrive at, and become truly what our best nature bids us become. It brings forward a contradiction and unravels it, and it is in the last character that it is an expression of the rightful unity."

Love as a passion might be said to possess marked sensitiveness and contrast; and why Doctor Tucker and others have failed to see in it these qualifications, is not easily explained. Love is "a heat full of coldness, a sweat full of bitterness, a pain full of pleasantness, which maketh thoughts have eyes, and hearts, and ears; bred by desire, nursed by delight, weaned by jealousy, killed by dissembling, buried by ingratitude; and this is love." Every average Hamite, as every average Japhite, knows that "love is the sun of life; most beautiful in the morning and evening, but warmest and steadiest at noon." Again, "love is to the heart what summer is to the year—it brings to maturity the choicest fruits." The great purpose and design of love is discoverable in its beautiful nature as manifested in those who possess it most. Hence it is said that love "is implanted in us for the wisest of purposes—the maintenance of the human species on earth. But it is a mistake to suppose that love in cultivated minds is a mere sensual propensity. On the con-

trary, there is nothing that pure love abhors more than the idea of *sensuality* to be associated with its refined, delicate, and tender emotions." My whole nature burns with indignation, when I read and ponder in my mind the quoted expression of Dr. Tucker, and others, with regard to "the marriage tie" concerning my race in the South. I am, however, most grateful to God that recorded facts are against the slander of the very learned Doctor, as shown by Dr. Marshall in another place in this book. "Marriage," says St. Paul, "is honorable in all;" but the kind of marriage which is so is that which is based upon genuine love; which is founded on the inclination of nature, on honorable views, cemented by a similarity of tastes, and strengthened by the true sympathy of souls."

If Doctor Tucker's views are followed out, they would unfit my race for social and spiritual life, and thus strangle, if possible, all aspirations for a higher standing in the walks of polite society for an indefinite period. With great satisfaction I am able to present the following quotation, which, I believe, will impart much information on the subject, since it reveals the "personal, social, and spiritual duties and obligations" of the human family. There are three relations in which man may be contemplated, which give rise to duties—first, in reference to himself as an individual; second, in reference to his fellow-men as living in society, and third, in reference to God as his Creator, Governor and Judge.

What the duties arising from these relations are, an apostle hath indicated in the text (Titus, ii, 12), which declares that the grace of God teacheth that we should *live soberly, righteously, and godly*—*sobriety* denoting all those duties which we owe to ourselves; *righteousness*, all those duties which are incumbent upon us towards our

fellow-men; and *Godliness*, all those which are due directly to the Supreme Being. This classification is simple and comprehensive, and in following it out, it will be seen that it will easily admit of our incorporating with it anything that may be convenient or useful in other classifications.

In reference to himself, the whole duty of man to himself, the whole duty of man may be said to consist in promoting the improvement and perfection of his nature and condition, and in thus attaining to happiness. Now, the improvement of man's nature, and the advancement of man's happiness, will lead to the duties: first, of self-conservation; second, of self-culture, and third, of self-control or self-government. The duties of *self-conservation* have reference primarily and directly to the body, but indirectly also to the mind; and have for their end the continuance and progress of man as a living being. And, in reference to his existence as a living being, man is bound, first, to preserve his life, and to avoid everything tending towards death; second, to promote his health, and to avoid sickness and disease; third, to provide for his wealth or outward well-being, and to avoid poverty and want."

BROTHER WILLIAMS AND HIS "INDORSING LETTER."

It is a singular fact, and it would seem otherwise unreasonable, that there is a stronger tie between the sons of Ham and Japhet and Shem than does really appear. It is a clear evidence that all of these descendants sprang from one common parental stock—Noah. Dr. Marshall calls Dr. Tucker's attention to a letter of indorsement, kindred in style and diction with the speech, and, signed by the colored Brother Williams—*somebody* says "*the half has not been told.*" This "indorsing letter" by Brother Williams reminds me of a very interesting story

told on a certain master and his trusty servant. The gentleman in question was a sporting character; he invited a number of friends of similar disposition to dine with him. The master was telling his friends of a remarkable shot. He said he shot a deer with one rifle ball through the left hind foot, left shoulder, and in the head, and killed it. The guests were astonished at the statement of facts, and the master called on his old *trusty* Hamite to substantiate every word, which he did to the satisfaction of all parties concerned. He explained the circumstances thus: Gentlemen, he said, Master with one shot from his rifle killed the deer as he claimed. And it was on this wise, when that animal stopped to scratch the back of his head with his left hind foot, Master fired, and the result was as stated. After the guests left the master thanked and rewarded his old trusty servant for helping him through with an *enormous lie* which he started but was unable to finish. The old servant told his master he must be *careful* the next time, and not to tell them so far apart. This illustration has its full force in meaning, and it well applies in the case in hand. Dr. Tucker and the good "colored Brother Williams" would do well if they would get nearer together on the question of the race problem. Nothing can be more revolting to the man or woman who has refined ideas touching on ideal moral life and character, than to see in some "high white folks," north, east, south and west, bad examples, by which thousands of my people are destroyed for the lack of wisdom. The rise of the "Brother in Black," in the moral scale of life, is steady and sure, he cannot be held down now; he has seen too much light, and is too near the *Chimborazo* of his own glory in this and other countries.

When I look at the mixture of my race, and compare the complexion with what I hear charged against them;

and when I think of the source of the mixture, I am compelled to say that nearly "every plantation was a harem where white masters reveled in life-long debauchery." The stream of this hideous state of moral degradation has come down upon us like "the waters of melted snow rushing through the deep gorges of the mountain sides." Is it not plain that "if the Negroes are wanting in chastity" their white seducers and fathers of their mulatto offspring are equally guilty in "degradation and downletting of race dignity and self-respect?"

## ON MARRIAGE LICENSES.

It was charged by a desperate enemy of my race that the Hamites in Mississippi did not take out many *marriage licenses*; and this statement left the impression on nearly all who heard it, that the Hamites, males and females, merely co-habited together, as a mass, and paid very little attention to the written law of that State on which marriage contracts are based. A more foul slander and deeper insult have never been uttered by any one against the race. After, however, a most careful, timely and ample investigation of the *nefarious* charges, it was manifested that the Hamites in proportion to population has, in that State, taken out a much larger percentage of marriage licenses than the Japhites, as the reader will soon be informed. It is to be remembered that "There can be no legal marriage of any sort in Mississippi without a license." In the light of the facts we have before us (and it seems that Dr. Tucker must have known them) it is almost impossible for me to see the *reasonableness* of the Doctor's unkind and malicious attack upon his "Brother in Black." It is very strange, indeed, that so many of the white apostles of the moral code in the South ere this never discovered "the horrible condition of things" which "prevails to the extent stated;" even un-

der the watchful eyes of the Rt. Rev. Bishop Green of the State in question—a Christian prelate, who for nearly forty years had charge of that particular field, and yet “has never sounded the alarm and brought to light this festering iniquity.” This is no time for the Southern white brother to charge my race with immorality. He is in no true position to make the assault, except he is willing to accept the undeniable fact that he is absolutely responsible for “the condition of things” so bitterly complained of from time to time.

“*Slavery is*” recognized as “*the sum of all villany*”—what else but the *worst* form of evil to both master and slave can be looked for? Mr. S. G. Goodrich, in his system of Universal Geography, page 261, says, “the most obvious and general modification of character is that which is made by the system of domestic slavery; and it is unfavorable both to master and slave. All intercourse between these unequal parties must have, to say the least, authority on the one side and submission on the other. These are co-relative; and if the authority should be carried to despotism, the submission must end in an entire surrender of will, and prostration of conscience. How clear and forcible is the above statement! It lacks nothing to render it most comprehensive to all rational men. Again, this great scholar says, “the soul will sink to the condition; and to be a slave is not only toil without reward, but to deceive, to lie, and to steal without shame.” Hence the reason why so many Southern white people to-day who believe that the black man is a thief, and that he can never be the equal of his white brother; and that is why Mr. Goodrich says slavery “is unfavorable both to master and slave.” “If the character of the master,” continues Mr. Goodrich, “receives its bent in childhood; he that ‘feels power’ may sometimes ‘forget right,’

and inflict pain from caprice, as well as punishment from a sense of justice. In such, then, we may expect to find less control over passion and will, than in men whose life is passed among their equals." Under such circumstances is it unreasonable to find many weak slaves who are unable to rise above the conditions around them; full of "falsehood and deceit, heavier calamities than even the loss of freedom?" God has given the Brother in White a great work to do for and in the interest of Ham's descendants; He has given him abundant opportunity to assist in raising this race from its fallen condition to a dignified position, by means of contact and education, just as He gave the Egyptians a splendid opportunity to do a great work for the Jews during their stay in Egypt. The work was well on the way, but there arose a Paraoth who knew not Joseph. Great is the opportunity of the Brother in White in the South, if he would only seize it now. This means to cast off all feelings of prejudice, hate, malice, arising from the unfavorable condition of the dark past, gloomy present, and threatening future. Men like Rt. Rev. Bishop Penock, D. D., of the Diocese of the West Coast of Africa, are entitled to the warmest affection of the race, and a most honorable mention by and among them. Dr. Marshall says he is "a white man, possessed of a high order of mind." The Bishop, he says, "takes the part of the native Africans, as he knew them, against" the "statements" of Dr. Tucker. In fact, he shows such a degree of real modesty and womanly deportment among them as to shame our colored people; and, judged by the speech, it would demoralize the natives," says the Doctor, "to send our colored people over there." I am quite sure that the defence of the race at this time by these gentlemen and scholars is hailed with much joy and the highest appreciation and a lasting gratitude by my race.



I fail to see any possible chance for the Japhetic people, hereafter to go extensively into the mud-slinging business with the Hamitic race in this or any other country touching *marriage licenses*. Rev. Dr. Marshall has certainly vanquished his foe, Rev. Dr. Tucker, and has bequeathed in argument a mighty weapon of defence to this wronged and outraged people.

The *Sun* suggests that the Black Man let ethnology alone, and stop worrying about Shem, Ham and Japhet. In reply to that suggestion, I would state once for all, there is no *scientific* question to-day so *important* to the Black Man, than a profound and practical knowledge of ethnology and *all* of its kindred branches which the Hamitic people will continue to learn until its great depth is reached by them.

It seems unnatural to hear men like Dr. Tucker, and others, scoffing at the religion of the descendants of Ham, when the Doctor's own people are as deep in the mire as those of Ham are in the bog. Misery loves company.

The learned Doctor, in this conflict as in others, touching the defects of my race, finds it most difficult to land, since the raging storm of error at sea is no less severe in the harbor, and even at the dock-yard of peace. The author of truth has so arranged it, in its own innate nature, that it raises a storm without any wind; it pitches great battles without a fight; and wins a signal victory without any slaying—since it storms not, fights, and slays not, but stands still in the way of all errors; hence all the storms, all the battles, and all the slaying are on the part of those who try to overturn, up-root, and destroy her *eternal principles*, which are derived from God. Ham's mixed character in "religion" is no more conspicuous than that of King David, Abraham and St. Paul, of whom the Scriptures speak; nor Lord Bacon and Sir Isaac New-

ton whom Macaulay's history of England describe in such charming style and diction.

I believe if Dr. Tucker, and others, were asked to re-enter the ethnic field, he would gladly do so, that he might have an opportunity to correct his grievous mistakes, as he and his friends—yes, and even his church—are now forced to see their great mistake, and much displeasure. It is no hidden fact that the system of antenominianism did not originate with the descendants of Ham. And whatever ills to human practice have come out of it is due to the founder of the system, John Agricola, who at first was an ardent disciple of Luther, and afterwards he turned his poisonous arrows against both him and Melancthon. He "taught that the law (moral) ought not to be proposed as the rule of life, nor used in the church as a means of instruction; and, of course, that repentance is not to be preached from the Decalogue, but from the Gospel only; that the Gospel alone is to be inculcated and explained, and that good works do not promote our salvation, nor evil works hinder it."

The reply of Dr. Marshall in this particular is replete, full of *scarcasms*, *bitter invectives*, and in every way far reaching and timely.

It ill becomes any sane man to attack any one of the Christian denomination on its tenets or doctrines, unless the cause for an attack be well founded. It was this sort of practice that brought about persecution to an alarming extent. By it John Huss and Jerome, in A. D. 1416, lost their lives in the flames at the hand of the cruel priests of the Church of Rome, and by it Coligny, a leader of the noble band of Huguenots, lost his life at the same time the many thousands were butchered in cold blood in Paris, a single night A. D. 1572. Dr. Marshall, in defending his church and its Christian work among my

race before the war, is forced to defend my people *most manfully*, with the blows and effects of a mental giant, and yet in the spirit of calmness, and with the wrath of a lamb and not as a noble lion.

Perhaps there are a few people who are not aware of the fact that as a race we owe the Methodist Church South, an *eternal gratitude*. It is true she did not accomplish all she could or ought to do, and that probably was due to the fact that "*the sum of all villanies*—slavery with its inhuman system stood in the way of weak and frail humanity. As I have said, the Methodist Church South gave the first impulse to the awakening of Hamitic genius; I repeat the fact now, and would give impetuous or more force to the expressed thought were it reasonable for me to further discuss the matter. It is our duty to keep alive before our children this *important truth*, and we cannot better perform the task than by a perfect manifestation of our *gratitude* to those who started the work, or brought into being the *embryonic* state from which has come what we now see and enjoy. For "he that promotes gratitude pleads the cause of both God and man, for without it we can neither be sociable nor religious." "There is not a more pleasing exercise of the mind than gratitude; it is not like the practice of any other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the natural gratification that accompanies it." I, with much joy, elastic, and bouyant hope decussate the dark and many present discouraging actions and calumnies of the "Brother in White" against us, because of the grandeur which the future promises my race.

The labors of the white Methodist preachers in the

South, both in cities, towns and villages, and on the plantations, before the war, can be recalled with many pleasant recollections. Few men in those times did more for the elevation and salvation of my race than those Christian heroes; many of them have gone to receive their reward in the glory-land where the wicked ceases from troubling and the weary spirits are at rest, while their works do follow them.

The fruits of their labors are seen in the seed of Methodism from one end of the South to the other, in cities, towns, and villages, and on the plantations of to-day. Dr. Marshall and the great Methodist Church South, have great reasons why they should rejoice. The work they did then among the sons of Ham is carried forward to-day by the descendants of these ex-slaves, with great success, and with a fervor and zeal becoming their instructors in the faith.

I might say that they gave the first impulse that aroused the *ambition* of the race to leap to the front. Study the policy of the Church and see that if such a training school, though morally and spiritually, is not the stepping-stone to a desire for secular education. "Seek ye first the kingdom of heaven and all other things shall be added unto you."

Look at the colored educational centres to-day in the various denominations of Methodism. Why the growth is simply marvelous. If the progress made by them within the last forty-two years should continue and (I see no reason for its abatement now) the development of the race will be far ahead of anything the history of the world has ever recorded.

God bless the great Methodist Church South for what she has done in the training of my people years gone by: in the rice fields, on the corn, cotton and tobacco farms;

in the great cities, towns and villages. God bless the great Methodist Church North, in the work she is carrying on in the South in the interest of my people. God bless the noble band of Presbyterians, Congregationalists, and Baptists; Episcopalians, and all others not mentioned in this list, who are now engaged in the work of elevating my race by means of Christian education, and industry everywhere on this globe. To the White Methodists South, perhaps, belong the credit for the first stroke in these matters. In this action of theirs—the Fatherhood of God, Christ our Redeemer, and man our Brother, was practically and thoroughly taught. No wonder the fervent soul of Dr. Marshall burned with such an unquenchable fire of indignation, when Dr. Tucker, and others, attacked so noble a part of the life-work of his Church in the South. Truly a pebble was dropped into the ocean and sank, but the circles it made sweep on.

It is some comfort that the descendants of Ham, though with profound regret, can read of the “endless shams \* \* \* and religious shams” of other races than their own, especially since they are prevalent among *scoffing* people who lay foolish claim to race *superiority*—not on the ground of *intellectuality* and *morality*, but the color of a white skin, and the straightness of the hair.

“Human nature, whatever it is made up of, however you choose to classify and define it, must attain these fruits of the Spirit, under divine guidance, if it attains them at all. And if a man’s nature is fully developed it will have these characteristic signs, signets, peculiarities. These qualities which are called “the fruit of the Spirit,” are wrought out in the average man as well as in the higher orders of men. That is to say, we have not presented before us an ideal of what may be attained by certain race spirits. Unquestionably, the larger the consti-

tutional riches which a man receives at birth, the more ardently will he seek, and the more perfectly will he realize, the fruit of the Spirit. . . . The evidence of our relations to God and of our sonship is to be found, not in any external work, but in internal quality."

The "emotional" nature of man is quite essential to our religious worship, it is found no less in Ham's descendants than in Japheth's. It is a happy and really an excellent possession to all who rightly possess it, and use it to this end—in glorifying God. It takes courage and fortitude to make a brave soldier, so does it require emotion to produce a fervent Christian. Emotion is innate and not acquired, but it can be developed, even into fanaticism. "The Brother in White" may scoff at the "emotional" religion of the "Brother in Black," because the former may hold that "religion" is purely a science, so then it has no feeling, while the latter regards "religion" as "an experience, a sense of the love of God shed abroad in the heart;" hence a great Christian life and force as manifested in their entire worship. Emotion carries with it a transmitting and transforming force, as a great "moral excellence." It moved Moses, and he by it swayed his thousands. It entered into David, and it gave life and great power and sweetness to his Psalms; Christ evinced it at the grave of Lazzarus; Peter exhibited it on the day of Pentecost; it was with and in St. Paul when he stood before Agrippa, and the Judges on Mars Hill; with it Chrysostom, St. Augustine, Savanarola, Luther, Calvin, Whitfield and Wesley conquered the world, and why should not the descendants of Ham possess the same?

"What power is thine, true and divinest art?

To calm or agitate the human heart?

When, passions rising, strife within holds sway,

Thy wondrous voice can charm that strife away;

When bowed the head, with sorrow glazed the eye,  
Thine to arouse a tear, and the more bitter sigh  
Returns unbreathed—with strange and mighty thrill  
Dost thou subdue each grief, and all it still!  
Such power, so great, I own but cannot tell,  
Yet o'er my very soul is cast its spell!

It was overpowering emotion when the skilled fingers of David swept across his harp, it was the resulting music which "laid" King Saul's evil spirit—that was emotion caused by the music from the harp, and the charming voice of David.

Dr. Tucker, and others, make an awful leap into the dark, and Judas like (ironically speaking), lands upon the jagged rocks below—the rocks of shame, exposure, and unbearable disappointments. For when he made his unwonted attack on Methodism in an indirect way, he certainly met, unexpectedly, in Dr. Marshall, a Christian hero, whose weapons, defensive and offensive, were more than they were able to handle. And when the Doctor would speak of "Antinomian Negro preachers," who "were earnest and successful," a little timely reflection would bring him and the many readers of his fine book (?) back to the dark days of Agricola, the founder of this pernicious doctrine, more than three hundred years ago, which spread in England and Europe like fire in dry stubbles. I have already, at some length, spoken in a comparative way, of this matter. Who has not read of Simon Magus, the first in the history of the Gospel dispensation, who dared to attempt the purchase with money, of the divine power of healing and miracle working? This Simon may well be said to be the first of the school of Antinomanism. Excited because of his sight of the miracles wrought in Samaria upon the converts of Philip, by Peter and John, emboldened by a lust for that power which he observed in Philip, and growing restless as his eyes

gloated over the miracles of Peter and John, approached the apostles and offered his "filthy lucre" in exchange for the gift of healing the sick and causing men to speak in strange tongues. How sharp and stunning was the rebuke given him by Peter, can best be understood by the after effects. "Thy money perish with thee!" Dreading the impending judgment which he foresaw in those words he prays to be delivered not from his sins but from the judgment. Indignant at the repulse he "hardened his heart," and began a most hostile combat against the forces of Christianity. He traveled throughout Europe, with the pretence of working miracles, and baptized many unto his faith. Arriving at Rome, he set up the Gnostic philosophy, and was honored with a statue to him in the Isle of Tiber, upon which was inscribed: "To Simon, the Holy God." Admitted to baptism by Philip, confirmed by Peter and John by the laying on of hands, professing to be regenerated, Simon was at heart an evil-doer, a sorcerer. Who will dare say that the majority of antimonians are not among the Japhites? Who will dare say that the Simon complaining trust, or misdirected zeal of the Hamites is a specie of this antinomianism? For is it not true that whatever may be the erroneous views entertained by the Hamites, it is the result of their past barbarous practices, the involuntary servitude of two hundred and seventy years in this country, and their imperfect knowledge of the Scriptures? Indeed the number of Hamites who are antinomians (which principles, by the way, they got from their Japhetic brothers) are few, and their influence does not give any cause for alarm. If our brethren would investigate they might possibly find that the public profession of a considerable number of them was rather premature, and upon this finding might be brought to realize that, like Simon, their's is not an unpardonable



sin, but that by learning the way of God perfectly, they might make their fears groundless by true piety. As a conscientious minister of the Hamitic race, and a representative of Christ, I would say that it is far more to the credit of the Christian ministry to leave the Ark of the Covenant to shake to pieces, if it is the will of God, than to put forth unholy hands to bear it up, and thereby prevent its threatened destruction; for the ministry of Christ does not need "a third of a man, nor half a man, but a whole man," and none other need apply and expect success.

I am not unmindful of the fact, figuratively speaking, that many "Bishops have driven the truth into the wilderness, and decreed that to be true which was false." Is it not a lamentable fact, which I hate to call up, or even refer to it, that the greatest errors have been set on foot by ministers? These errors are but so many declarations of their fallibility. Who did more to the holy church of God than Hophni and Phinehas, sons of the high priest, Eli? Hast thou considered the descendants of Aaron? Hast thou, oh fault-finder, thought of Annas and Caiaphas, who crucified their Lord, in their mistaken zeal? Hast thou considered that servant of the Lord, that great heresiarch, Arius? Verily, it is the most fatuous imbecility to suppose that ordained men do no wrong. These were not of the household of Ham. They were the *fallible* men of other bloods. Neither crown, nor diadem, anointing oil, nor hysop sprays, mitre nor imposition of hands, can operate to prevent man from making mistakes. Said Bishop Ryle: "It is a snare to the English Episcopalian to make idols of Bishop Pierson, and 'the Judicious Hooker.' It is a snare to the Scotch Presbyterian to pin his faith on John Knox, the Covenanters, and Dr. Chalmers. It is a snare to the Methodists in our day to wor-

ship the memory of John Wesley. It is a snare to the Independent to see no fault in any opinion of Owen and Doddridge. It is a snare to the Baptist to exaggerate the wisdom of Gill and Robert Hall. All these are snares, and into these snares how many fall!"

Upon these rocks the early Church struck. And thus our brethren must not mistake the shadow for the substance, for saith the Scriptures, "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

What Dr. Marshall says is a noble defence of my race against the sour language of Dr. Tucker, and others, on clerical imposters.

The "Brother in White" sneers at his Black Brother in the use of the term "getting religion." The irudite Dr. Tucker, and others, need only to put his *extraordinary* innate talent and profound theological ability to use on this term, and he will find that it is perfectly in keeping with the Scriptures and common sense.

There is, happily, in all questions of logic, a sure and incontrovertible test—the syllogism. The Doctor's major proposition is sadly in need of proof. Theology in spite of the hundreds of definitions given it, is no other than religion studied with a method. Compound, if you please, philosophy and human tradition with the Word of God, and upon tasting thereof you will find that you have scholasticism, not theology. We use at times the term religion in its objective sense, i. e., make it signify the science of the truths we accept and believe; at other times we employ it in the subjective, and make it signify the sentiments which these truths create in our hearts. These are essentially different significations, yet they do not justify us, in our utter misapprehension of their natures, in giving to the one the name of theology and to the other

that of religion. It is reasonable to suppose that there may be religious sentiments abiding in the heart, *sans* the truths which originate them? And *vice versa*? Religion, therefore, in its objective sense, is to theology what the globe is to astronomy. It is rendered to theology in the same service as astronomy of the geometricians gives service to the navigator. There was a time when all the sciences were mysterious, teaching with closed doors; having there initiated their holy language and their free masonry. Physics, geometry, medicine, grammar, history, all were taught in Latin. They sailed in the clouds, far above the vulgar; and they let fall, at the utmost, from their sublime bark, a few detached leaves, which men were to take up with great respect, but which they were not permitted to judge. Now, everything is changed. Genius glories in making itself understood by the many; and after having soared to the ethereal regions of science, in order there to seize the truth in her highest retreats, it employs its power in ascertaining the way back to earth, and in approaching closely to us, that it may show in the route it has traveled, and the secrets it has discovered. But, if such is now the almost universal tendency of the human sciences, it was ever the distinctive characteristic of true theology. She owes herself to all. The other sciences can dispense with the people, as the people dispense with them; true theology, on the contrary, has need of the people, as the people have of her. She guards their religion; and their religion, in its turn, guards her. Woe to them when theology languishes, and does not speak to them! Woe to her, when the religion of the Churches neglects her, and ceases to esteem her! We must then see to it both on her account and on theirs, that she speaks to them, hears them, studies in reference to them, and keeps their schools open, as our temples are."

Religion often and anon puts to theology the same query put by St. Paul to the false science of the Galatians: "Received ye the Spirit by the works of the law, or by the hearing of faith?" She abstracts the enchantment of human wisdom, and inspires theology with a profound reverence for God.

It is theology—"she who watches over the religion of a people, that the "lips of the priest may preserve knowledge, and that they may be able to seek the law at his mouth." "It is she who preserves in the holy ministry of the gospel the purity of its doctrines; and in their preaching, the exact balance of all the truths. It is she who confirms the unlearned against the hostile assertions of a science which they do not understand; it is she who gathers her answers from the very region where the objections are gathered; who puts her finger upon the sophismo of the adversaries; who keeps them respectful in her presence, and obliges them to observe before the church a style more guarded, and less presumptuous. It is she, in fine, who signalizes the first moment, often so decisive, when the language of religion among a people begins to be erroneous; and when error, like a germinating tare, first shoots above the ground. She gives the timely warning, and they haste to weed it up.

Always, when churches have been pious, theology has flourished; she has become enlightened; she has made study honorable; and, in order to qualify herself for studying the Scriptures profoundly, not only has she been willing to make herself mistress of all the sciences which could throw light on the Bible, but she has quickened all the others into new life; whether directly, by the example of her own labors, or in bringing elevated spirits around her, or in diffusing through the academic institutions that generous sentiment of high morality; so favorable to the

development of science. But on the other hand, when theology and the people have become indifferent to each other, and the slumbering churches were living only for this world, then theology herself has become indolent, frivolous, ignorant, or, perhaps, a lover of novelties; seeking at any cost, a profane popularity; teaching for the few; pretending to discoveries which are said only to the ear, which are taught only in the academies, and suppressed in the temples; holding her gates closed in the them from the windows doubts and impurities, to evi- them from the windows, doubts and impurities, to evi- dence the existing measure of her indifference; until, finally, she sinks into scandalous conduct, either in attacking doctrines, in denying the integrity or the inspiration of certain books, or in audaciously giving a lie to the facts they announce. And let no one imagine that the entire people do not quickly feel so great an evil. They suffer from it, even in their temporal interests; and their very national existence is endangered by it. In degrading the religion of a people, you debase their morals, you take away their moral life. Everything in a nation may be measured by one standard; the height of their heaven. If their heaven is low, everything here on earth feels its debasing influences; everything at once becomes more limited and more grovelling; the future becomes more circumscribed; patriotism is materialized; generous traditions are engulfed; the moral sense becomes effeminated; the worship of self is alone exalted, and all conservative principles depart, one after another."

We are met with the positive and settled truth that the Bible supplies every fact, and in an easily attainable way. Toilsome experience is the road to the discovery of hidden truths in the "book of nature." Kepler employed many years of watching to trace and test the planetary

motions along his hypothetical curves. It was after a season of unrelenting delving and calculation that he discovered that planets moved in elliptical orbits with the sun in one of the foci; Newton gazed for years up into the apple tree to discover the law that every particle of matter in the universe attracts every other particle with a force varying directly as its mass, and inversely as the square of its distance. Not so in the "book of revelation." There is no speculation as a premises; it begins and ends in facts; in the region and testimony of the senses. Not only does the Bible *supply*, but it *vouches for* the facts. Its declarations are *absolutely, final, certain, clear to the apprehension of man, and sufficient*. It tests its own truths, and those delivered from other sources. Everything is related to everything.

"God is law, say the wise; O Soul, and let us rejoice;  
For if He thunder by law, the thunder is yet His voice,  
Speak to Him, thou; for He hears, and spirit with spirit  
may meet,

Closer is He than breathing, and nearer than hands and  
feet."

—Tennyson.

Said Barrow: "Religion consisteth not in fair professions and grolious pretenses, but in real practice."

True religion consists in something more than mere orthodoxy—in more than a mere national knowledge. It consists in more than mere resolutions and preparations. Hear Bishop Hopkins: "He is a profane person that performs holy duties slightly and superficially; all our duties ought to be warmed with zeal, winged with affection, and shot up to heaven from the whole bent of the soul. Our whole hearts must go into them; and the strength and vigor of our spirits must diffuse themselves into every part of them."

The fruits of the Spirit! Oh! Glorious fruits! Their

possession makes perfect manhood; places the believer into a higher spiritual region, beyond the scope of law. Aye, "against such there is no law." Faith? Yes, simple and humble, operative and influential, uniting and conquering, realizing and tranquilizing, constant, elevating, ennobling, supremely valuable and precious grace! No cloud can hang so dark over us, but faith will discern the rainbow; no night can be so sable about us, but faith will discover a struggling star in the gloom.

To such a person as Dr. Tucker, it is exceedingly gratifying to quote: (Rom. x, 2) "Zeal without knowledge." Such men are, as a rule, those who are of indifferent and frozen temperament. Behind this text flee the timid, the cowardly, the parsimonious, the devotee of custom, the great (?) intellectual class, content with mere speculation. Joy is always the attendant of God's peace. It is inexpressible from the depth of its emotion; it is the earnest of the future heaven; it is "Abundant peace" (Jer. xxxiii, 6); it is the incomprehensible peace (Philip iv, 7); it is the "great peace" (Ps. cxix, 165; Isa. liv, 13). And thus whether the Hamites, as Dr. Tucker states, it believes in "getting religion" or in having "got religion," it matters little. It is the substance which he seeks, not the shadowy vapor expressed in better and more learned phraseology. For "what is there in a name?" Said Max Muller: "It is Christianity alone which, as the religion of humanity, as the religion of no caste, of no chosen people, has taught us to study the history of mankind as our own, to discover the traces of a Divine wisdom and love in the development of all the races of the world, and to recognize, if possible, even in the lowest and crudest form of religious belief, not the work of a devil, but something that indicates a Divine guidance, something that makes us perceive, with St. Peter, that God is no re-

spector of persons, but that in every nation he that feareth God and worketh righteousness is accepted with Him."

By no depth of subtle investigation of history, nor science, can any honest scholar arrive at the conclusion that the descendants of Ham by the natural bent of the mind, are inferior to the descendants of Shem and Japheth.

The following quotation does not only prove the unity of the races physically, but mentally, and that, too, to the best advantage to the whole. Read it with care, oh! ye "Brother in Black," and pass the information down with joy to your sons and daughters. Read it without prejudice, Oh! ye "Brother in White," and hand the lessons taught therein down to your posterity with that dignity which is so becoming to your proud and progressive race.

"It is a well known principle that distinct species, whether of animals or plants, can never perpetuate a race, or at any rate a race like themselves. It is said that the *crinum capense* is more fertile when crossed by a distinct species than when fertilized by its own proper pollen; hares and rabbits will also breed together, and produce a new species, called *leporides* by M. Rouy, which will perpetuate their race; but such exceptions by no means invalidate the general rule. Thus a mule is sterile; and hybrids or mongrels, with very few exceptions, become extinct, either with the first offspring, or at most in one or two generations. This, however, is not the case with man. Different races may marry together and have an offspring neither sterile nor degenerate, but actually more robust, and in every respect superior to the original stock.

The average duration of life is the same in all the various races of the human family; the time of gestation is the same; the feebleness and length of the infant state;



the character and number of the teeth; the smoothness of the skin, and the defenceless condition of the body.

The animal that approaches nearest to the human form is the orang-outang, but the line of demarcation is broad and impassable. No degree of culture can raise the latter to a man, and no conceivable degradation debase the former to an ape."

This is truly an age of great science, art and civilization; the prophet Isaiah must have seen it when he declared "That knowledge shall run to and fro; and that it shall cover the earth as the water covereth the face of the mighty deep."

It is truly a beautiful, happy, and most encouraging sight to see and learn of the deep thirst; burning desire; and uncompromising ambition (as in other races), on the part of many Hamites to reach the topmost end of the ladder in life.

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## CHAPTER VI.

### THE MORALS OF THE BLACK MAN COMPARED WITH THAT OF THE WHITE MAN'S.

The horrible pen-picture of the European nations, as drawn by Dr. Marshall in his reply to Dr. Tucker, puts the "Brother in White" in the eternal shades of immorality. So dark is the drawn picture that not even a solution of any kind except that of Christianity develops desirable features. It would take an exceedingly long exposure, say from one to two thousand years, to the moral sun, to produce a moral photograph from the negative taken by Dr. Marshall, who had for his subjects the descendants of Japhet in Europe, and some in this country. Here I would say, according to the learned Doctor's de-

scription, all things being well considered, Ham's descendants, in moral corruption, and "spiritual wickedness in high places," are not in it, within sixty generations. I am satisfied that every reader, who is a Hamite, is perfectly willing to let Dr. Marshall's scorching testimony stand for all that I might have said on the subject found in the author's work, *The Black Man*, or the *Natural History of the Hamitic Race*, particularly since the charges, complaints and specifications are all drawn by a member of the race claiming superiority over all other races. Again, I can with better grace, more propriety, and with less friction, quote the excerpt in question, than to produce it as an original. See my work quoted above.

In this chapter, if in no other in this little work, we are forced to see that "There is an ocean of corruption in every natural man; and as the sea receives several names from several coasts, so does this from the several parts and faculties." In this case Ham does not rejoice over Japhet's misfortunes, but deep down in his soul he feels a sympathy for him indescribable by the richest oratory of men; the sublimest imagination of the poets; and by the most beautiful description of the rhetoricians.

Japhet's strong belief, and a much stronger imagination of his superiority; haughty and repulsive disposition, in too many instances, will not allow his sympathizing Black Brother to get near enough to express his warm affections for him!

#### MORALS ABROAD.

No sane man will call in question the high standing, moral tone, and Christian dignity of the Rt. Rev. Bishop Coxe, D. D., of the Western Diocese of New York, a man of great moral force and influence; an eloquent preacher, an erudite scholar, and a profound theologian. His language, touching the case in hand, is very sweeping, and

marks his path with every slain of his own race. Madame de Stael, of France, draws a horrible pen-picture of her own race, touching married life, which she styles the "Sacrament of adultery." In the sunlight of these marvelous facts, my race, though not quite up to the required standard, need not be discouraged nor ashamed of their unfortunate condition, brought on them as the result of slavery. "Truth is tough. It will not break like a bubble at a touch; nay, you may kick it about all day like a football and it will be round and full at evening. . . . I never heard that a mathematician was alarmed for the safety of a demonstrated proposition. I think generally that fear of open discussion implies feebleness of inward conviction; and great sensitiveness to the expression of individual opinion is a mark of weakness."

#### ON STEALING.

Stealing is the result of inordinate desire. The first act in stealing arises from a strong desire to commit a *fraud*, which means deception to those with whom we deal to their loss and to our gain. The second step towards stealing springs from an ardent desire of *dishonesty*, which signifies robbing others of their rights. If the Hamites in this country have acquired the habit of stealing so much, that "a single year of freedom" was more expensive to the South than "all the *gigantic loss* and destruction of the *four years' war*," it should be attributed to two causes: First, the direct baneful influence of slavery, since "it is impossible for man, deprived of liberty in any sense, to go up to the true dignity of his moral status in the world;" second, the disposition of instinct to steal is more or less a very common trait of mankind, brought down with them through the ages as a legacy of fallen humanity, which had its origin in Adam and Eve, who were deceived by the author of sin. If

"Negro parents *taught* their children how to pilfer," it is only another result of the awful curse of slavery ; since "this was always, in all countries, one of the natural results of this, the sum of all villany." It is generally known that there are other races than the descendants of Ham, and who are not slaves, either, that "are regularly taught how to steal, in schools organized for that purpose in London, Paris, Berlin, Rome, and in American cities." These races "brought the instinct" for stealing "from the Garden of Eden, and wove it into a habit."

#### RESPECTFUL STEALING.

Standing for my race in these matters it requires manly courage, and a knowledge of what to say. But no one can present a clearer defence along these lines than Dr. Marshall. It is a well-known fact that "teachers of real truth are even the objects of detestation ; in pretty exact proportion, too, to the value of the truth told. Hence philosophers are persecuted, and prophets are put to death."

#### ARISTOCRATIC STEALING.

It is a burning shame to the enemies of my race who so ardently and constantly seek to blacken our character in one way and another, when their reputation and character are so foul, that one of their own race finds it almost impossible to discover after a most careful search adequate adjectives in our language to describe the real condition of affairs among them. Ham's descendants look at their moral teachers (?), spiritual guides (?), and people of a superior race (?), with amazement and hardly want to believe their own eyes and ears. Why should my race be anxious, then, to *amalgamate* with such a people? Why should any young man of my race put himself in reach of a lynching mob for women of such a race, when he can find in our own ranks some of

the most lovely women in features, form and character on the globe? Young men and young ladies of the race, consent not under any circumstances to cross the deadline of the opposite races except in the legal way; and, what is demanded of you, compel the other side to do likewise, or surrender all you have in death.

AMALGAMATION.

THE VIEWS OF BISHOP J. W. HAMILTON, D. D., OF THE  
M. E. CHURCH.

In the discussion to-day he sought to show that the races were mixing and mixing so rapidly that the American Indian was becoming extinct because of a mixture with the whites; that the colored race was meeting the same fate in the South where 30,000 mulattoes were born last year. The Bishop cites the history of the great American cities where immigration has resulted in increasing the number of foreign born until they are in a majority, and where intermarriage is rapidly developing a new race—the American. He points out that in Key West, with its population of nearly 25,000, scarcely 100 can lay claim to what is termed pure whites.

The Bishop disclaims the story that he is preaching a new creed of the mixture of the races, and declares that all he has done was to point out that the mixture was going on and to declare that this was a condition which confronts the world.

"However," declared the Bishop, "since the South has made so much of this I would suggest that unless the laws prohibiting intermarriage are repealed some steps ought to be taken to provide for the care of 30,000 illegitimate mulattoes which are born annually in that country. Why, the large majority of the population of New Orleans is made up of a mixture of whites, French, Spaniards and Negroes."

In former chapters of this book I have labored manfully to prove many things touching the race of man, but more particularly the Hamitic race. The investigations are before you, they speak for themselves. In this chapter, more light is turned on, and if reasoning and logic count for anything, I am sure that the following quotation contains an abundance. The selections in these matters are all from standard authors, ancient, mediaeval, and modern, each has been selected with great care, and with reference to the ethnic science of the race. The scholarly author from which I now quote, says: "In regard to the hair, it must be observed that the woolly hair of the Negro is, strictly speaking, the same sort of filament as the sleek hair of the European. It is called woolly, but it is not wool. Wool is thicker in summer than in winter, but hair is uniform all the year round. Wool falls off in masses, and all at once, but hair falls off very gradually. Wool is a parallel filament, but hair tapers to a point. The hair in every case is a thin, hard, elastic cylinder, springing from a bulbous root, and tinted by a coloring matter like the skin. As a general rule the hair of Europeans is soft and wavy; of Negroes, black and crisp; of the red Indian, lank and scanty; and of the Mongols, black, long and straight; but the rule is not without very numerous exceptions. Even upon the same body, the hair of the head differs greatly from that of the eye-brows, both these from the lashes, all three from the whiskers; and the downy hair of the cheeks is wholly different from the other four varieties. That the mere color, curl and quantity of the hair, therefore, are insufficient to constitute a variety of species, may be readily admitted. Furthermore, we find far greater diversities in the animal and vegetable world, without attempting to gainsay the oneness of the species. For example: there

are twenty-eight sorts of willow, having their leaves indented like a saw, and their surface quite smooth; there are twenty-three others, which have leaves not indented at the edge, but whose surface is covered with down; some have a toothed edge and a downy surface; and others an entire edge and smooth surface. So also in regard to the shape of their leaves: some of them are lance-shape, others elliptical, others oblong, some circular, and some shaped like a heart. Some again are green on both sides; some downy on both sides; some shiny on both sides; others are green above and blue beneath; others are green above and livid beneath; and others downy on one side, but not the other. In short, the varieties are almost infinite, but the species the same. Similarly the sheep in Great Britain are covered with a thick, wooly fleece, but in the tropics with a thin coat of hair. In some the fleece is white, in others black, and in others a dark brown. These analogies might truly be multiplied to a very great extent, but quite enough has been advanced to prove that the oneness of the human race cannot be gainsaid in consequence of any diversity in the color and crispness of the hair. First, because the peculiar character is not invariable in the same race. Secondly, the general character of the filament is identical in all cases. Thirdly, we find every variety of hair even upon the same head. And lastly, similar diversities are found in all the animal and vegetable kingdom, without affecting the unity of species."

The above scientific discussion of this subject is certainly enough to convince every "Brother in White" that there can be no difference in the races. The principles upon which the unity of the races stand, are as eternal as the throne of heaven, since God Almighty is the Author of them, and not science, nor blind chance.

Brass, glass and other materials fused together, give a product called slag. And yet the very same materials transformed by skilled hands, and a scientific mind, are, or might be, wrought into a beautiful and useful instrument—the telescope.

The educated, refined and industrious men or women of any race can, or may, become a proper, physical, moral, and mental force; and therefore fitted types or species for amalgamation, and thereby maintain the unity of the human race in any part of the globe, as will hereinafter appear in another chapter.

If we were asked certain questions touching amalgamation we would find it as wondrous in its affinity as "the lowest musical tone" which "consists of pulsations of air at the rate of about thirty per second; while it is estimated that the undulations of the cosmic ether producing green light are at the rate of 600,000,000,000,000 per second. Man's organization is not elastic enough to respond to all intervening vibrations. If our senses were ten times more numerous than they are, and a hundred times more acute, the larger share of what goes on in the universe would still be unknown to the human race." In the affinity of amalgamation there are greater wonders existing than what are found in the awful grandeur of the sun. Indeed we have "wondrous things, many and inexhaustible; wonders on a large scale, and wonders on a small." The inexpressible glory and the incomprehensible wonders seen on the face of the sun without the aid of that great instrument, the telescope, by David are styled thus: The sun is "as a bridegroom cometh forth out of his chamber, and rejoiceth as a giant to run his course." What magnificent images! The Greek philosopher years ago, who said that the sun "was a fiery mass," and another who declared it to be the size of Attica, were thought to be mon-



strously extravagant in their expressions. But what are the expressions and measurements of it now by the astronomers of to-day? On the tomb of Newton in Westminster Abbey, is a bass-relief exhibiting a "little genius" weighing the sun, and the earth, and the planets on a steel-yard. The physiologists of to-day are as busy investigating the subtle principles of amalgamation as ever were the Newtonians in their search for the weight, distance, and the revolution of the sun. By the invention of the spectrum, the "metals and gases" of which the sun are composed, are analyzed. What knowledge has come to us through the "latest treatise on astronomy?" If we call "the sun's" cromosphere an ocean of fire as deep as the Atlantic is broad: If we speak of its storms, we must remember that those raging vortices of flame tear across its surface as in one second as the wildest hurricane on earth in a year. If we talk of its eruptions, we must think of streams of burning hydrogen, rushing up 50,000 miles into the sky; and blazing cyclones in any one of which our whole earth would, in one second, be calcined and destroyed. That great orb, as we have discovered, bursts and boils with a horrible impetuosity, such as no human imagination can conceive; and yet this vast portentous globe of fire is made to subserve the humblest purpose of man. It is but one thirty-second millionth of this sun's light that this earth receives; and yet that mere fraction of its influence gives man temporate warmth. It gives him golden days. It evaporates the waters. It ripens the fruit. It quickens the seedling. It tinges the odorous blossom of the rose. "What is it that is driving that railway train?" once asked the greatest of our engineers, of Dean Buckland, the great geologist, who was then dean of Westminster Abbey, at the party assembled in the house of the illustrious statesman. The party there as-

sembled made many and various guesses. "No," said George Stephenson, "it is none of the things you have said. It is the sun which is driving that train. It was the sun's heat which was transformed into the vegetable life of the antediluvian forests. The forests decayed into coal, the coal feeds the fire, the fire evaporates the water into steam, the expansion of the steam is but the setting free of the stored-up forces of noondays that blazed upon this world before man was. It is sunlight latent for ages, which is again brought forth and liberated, and made to work in that locomotive for great purposes." "And yet the sun—nay, even our whole solar system—is a mere nothing—is no more in the sideaereal heavens than a mote in that sun's beam." Why, then, so much fuss and confusion on the part of the "Brother in White," when white and black amalgamate? A study of "the law of love" will teach all of its pupils that God intends by the process of amalgamation brought about by honorable marriages between the races, to maintain their unity to the contrary notwithstanding.

The reader will find mentioned in this chapter the names of several tribes of Africa which will serve an important point, though, in part, a repetition of what we have said in former chapters of this book. I speak of the Mandingoes, *Fulahs* or *White Ethiopians*, *Yalofs*, and the *Moors*, because of their ancient greatness, in other sections of Africa than Egypt, where our "Brother in White" have not settled in such great numbers. The study of the history of these nations is by no means lacking in interest to every descendant of Ham, and to the "Brother in White," who has so long remained in ignorance touching the noble qualities of the race in its native home.

The reader will find that in this chapter much depends


upon the character that is possessed by parents in the time of coition and gestation.

This important law is as applicable to one race as to another.

The study of Gen. i, 27; iii, 20; ix, 19; x, 32; and Acts xvii, 26, will afford the desired information, from the revealed Word of God. The beauty of this question is brought out best when seen in a certain position, like the beauty of the Stone of Labrador which depends upon the way in which light strikes it. All unreasonable things said against us by the "Brother in White" are, it seems, in keeping with what St. Paul says about the enemies of the truth.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sin, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

There is a commentary on the above passages, it is the unwritten law, that of conscience. If the "Brother in White" would read and study the passages referred to, his bitter invectives, biting sarcasms, and his unrelenting prejudice against the race would be altered; and his



vague idea of his race superiority would vanish before moral and spiritual light, and reason.

I find it highly important under the existing circumstances to make plain, simple and yet profound, certain facts pertaining to the ethnic principles or classification of the races; but more particularly the descendants of Ham. There are several divisions of the human race, made by different authors of the science of ethnology. Buffon's division is based on the "*tint of men's skins*;" Blumenbach founds his division on *the shape of the craniums*; Dr. Latham's division rests "*on striking affinities of habits, creeds, and languages*;" Professor Huxley's division is made "*according to the character of man's hair*." But Bishop Harold Browne, a ripe scholar, a profound writer, and a man of vast knowledge of the ethnic science, declares that "The differences between the races are so great, the extremes so marked, and the transitions so gradual, that it is well-nigh impossible to distribute the human species into really natural groups, from a scientific point of view, that is to say, groups founded upon organic characteristics. The classification of the human races has always been the stumbling-block of anthropology, and up to the present time the difficulty remains almost undiminished." If the reader desire more information touching the derivation of the human race from a single pair, it can be found in Prichard's "Physical History of Mankind;" Bunson's Philosophy of Universal History;" Smyth's "Unity of the Human Race," and Quatrefages' "L' Unite l' de l' Esprice Humaine," etc.

## CHAPTER VII.

## THE ANCIENT GREEKS AND CRETANS DESCENDANTS OF HAM.

It is certainly a blessing to the race to be able in these critical times, when any member thereof has an important article, by which he desires to throw some historical light upon the real history of the Amonian or Hamitic people, to do so through the many mediums of publishing houses of our own people.

The value of these publishing houses owned by "Black men," is only perceived, when we have articles and books that are of great value to the race, and answers to certain white men, who in their bigotry, claim the whole world, and a large garden on the outside of it as their own. Our next gigantic move in the business world must be a printing house, adequate to meet more generally the demands of the increase of Negro authors of great ability all over the land, but who lack the means by which they can throw their books on the market to be sold and read by all classes, and thus put ourselves in touch with the literary and intellectual world. Such an opportunity would not only become an open door for that kind of literature, but it would open the way to a higher standard of books, written by the best thinkers of the race. It would do more, it would create such an ambition on the part of many young men and women, who have the ability to write, but no means by which their excellent productions can be given to the world even at a great sacrifice.

The following article was written in reply to what The New York *Sun* had to say about the origin of the ancient Greeks, but when sent to the editor for publication, the same was returned without stating why it was refused. It is, indeed, harder for us to prove what the genius of

the Amonian or Hamitic race did not achieve, in the days of their true greatness, than it is to call attention to what they did do. If the term "superior race" is to apply at all to any people of Ham, and no other, unless the most ancient and authentic records are not to be relied on or accepted.

TO THE NEW YORK SUN.

**Mr. Editor:**—In your issue of June 25th, I read your answer to Mr. John Edward Bruce, who said: "In a controversy with a friend recently, I affirmed that the Greeks were descendants of Japhet. With equal positiveness he affirmed that they were the descendants of Ham."


I find to my great surprise that you two gentlemen agree that the ancient Greeks were the descendants of Japhet. The following are your words when replying to Mr. Bruce: "In a very old, very orthodox, and almost obsolete system of ethnic classification you are right and the Greeks are not the descendants of Ham. Such a classification predicates the necessity of reducing all human knowables to some sort of forced harmony with the Hebrew writings. On this system the Hebrews were the descendants of Shem, the Negro African, the sons of Ham, and all other races of men, albeit intensely variant, were lumped as Japhetic. This classification did a cruel wrong to the Africans, for orthodoxy up to the beginning of the civil war rallied to the defense of Negro slavery as provided by divine revelation in the curse of Ham. In some works on anthropology the term Hamitic yet remains loosely used for convenient reference to the African peoples. The designation Semitic, however, has been cordially adopted in ethnology and philology and has a very generally accepted application. As Japhetic included too much, it has passed quite out of use. For general purposes it is sufficient to say of the Hellenes that they

were Caucasian in race, Indo-Germanic (Indo-European or Aryan) in speech. A precise definition calls for still further delimitation under each head, but this definition is modern enough and comprehensive enough to serve."

I must confess that your claim like that of Mr. Bruce, is too broad, in the first place, and secondly, it is not backed or supported by any stated historical evidences, ancient or modern. When you say that the Hellenes were Caucasian in race, Indo-Germanic (Indo-European or Aryan) in speech, you are hard up against a tough proposition, since the term Caucasian covers more races than what are commonly considered the white race, or the descendants of Japhet. For it is a historical fact that the ancient Cyclopeans, descendants of the Amonian race, settled in the regions of Caucasus, and certainly gave rise to many of the Caucasian peoples of whom it is not my purpose to discuss in this article.

Now, Mr. Editor, if you will kindly grant me the required space that this article will occupy, I think I can convince both you and Mr. Bruce, that the ancient Greeks descended from Ham and not Japhet. I am aware that popular sentiment is certainly with yourself and Mr. Bruce, but while that is true, I am quite sure that on my side of the question, there is something that is stronger than mere sentiment—the testimony of all the best ancient authors, who are our only source of strong and substantial information. And why not rely more on them rather than on bare statement or sentiment?

The best Greek authors and historians, the best and most reliable Latin, Babylonian, Egyptian authors and historians are my authority for the position I take in this very important question. This conclusion is the result of at least thirty-five years' labor, hard study and investigation.



The first settlers of Greece were possibly the descendants of Javan, that is, Japhites, Gen. x, 4-5. But it must not be forgotten that these early settlers soon relapsed into barbarism, and repeated colonies from Babylonia of the ancient Cuthites, descendants of Cush, a very large and important branch of the Amonian race, took their places. See Bryant's works on ancient Mythology, vols. 1 and 2. Colonies from Palestine, of the ancient Canaanites, under different titles, such as *Anakim*, and Philistines, descendants of *Casluhim*, Mizraim's sixth son, Gen. x, 14-15-19, and many colonies of Egyptians who came from Egypt, under the leadership of Cecrops the First, and Cecrops the Second, and settled Athens, under the title of *Cecropia*, which name lasted for over five hundred years, until changed to its present title, and the colonies were called *Helladians*, and which were unquestionably the real or true ancestors of that mighty, great and polished people.

It becomes the indisputable duty of every disputant who wishes to be authentic in what he says or writes and publishes, to be as nearly correct as possible, since the best source of information on ancient ethnology lies in the authentic records of the best and most ancient authors and historians upon whom I rely. I am aware that there is scarcely anybody, ancient or modern, who has handled this grave subject, but has imagined Javan to have been the same person as Ion, the son of Noah, from whom the Ionians were descended. And yet a careful and critical examination of the two names will prove otherwise.

What classical scholar has not read the story about the Corybantes, with their mother, Comba, who came and settled at Athens? See Nonni Dionys. lib. xiii. Were not the Eumolpidæ, Egyptian priests who dwelt at Ath-



ens? Diod. Sic. lib. i. page 25. Does not Herodotus in lib. ii. c. 49, plainly show that "One of the Egyptians who brought these rites to Greece, is mentioned under the name of Melampus, as the Egyptians are, in general, under the character of Melampodes?" This same person, Melampus, is said to have introduced physic into Greece from Egypt. For further testimonies upon this important controversy, you may consult the following authors: Lucian de Suria Dea, Eusebius P. Evan, lib. x. c. 4. page 469, and c. v. page 473. Siemens Alexand, lib. i. pages 361, 381. Diod. Sicu. lib. i. pages 20, 62-63, and 86-87. Tatianus Assyrius, pages 243, 274, and Thucydides lib. i. c. 2, 3.

I hope that what has been said is sufficient to attract more careful attention, and deeper investigation of this vital topic. This is an age of investigation and not mere sentiment. See my reply to Hon. Tom. Watson: "Is the Black Man Superior to the White?"

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July 10, 1905.

In my article to the New York *Sun*, as above, I only gave a few facts touching the origin of the ancient Greeks whom, I claim, were the descendants of the Amonian or Hamitic race. I now purpose to add some additional evidences by certain illustrations, that will strongly support the ethnic position I have taken in this controversy.

And since it is the light of ancient records that we need, and nothing less, and that too by the most reliable historians and authors of the highest repute, in the name of fair play, then let us have it. For this great question will never be settled until it is settled right. No author

who is prejudiced in the least against another race or people, because of skin complexion, is able to handle this grave question wisely nor justly, though he is in possession of all the historical data necessary.

When a good lawyer enters court with the intention to defend or to prosecute one, he is supposed to have fortified himself in two particulars. First, in the law governing the case, and second by the kind of testimonies to be put in evidence in the case.

A certain man, according to the very exalted place he has gained possession of, looks down from thence in the very essence of contempt, and in the spirit of the bigot, declares that "that lawyer, in size, is a very small man," while the lawyer, gazing up at that arrogant fellow, discovers that his "critic is a mere pigmy in stature."

Says a certain author, "all knowledge of Gentile Antiquity must be derived to us through the hands of the Grecians; and there is of them not a single writer, to whom we may not be indebted for some advantage." *Lycophron*, *Callimachus* and *Apollonius Rhodius*, excellent poets, form quite a galaxy of men, much esteemed because of the historical information they have given us, touching the origin and early history of their people or race. *Apollonius Rhodius* was of Egypt. There is no Grecian poet, whose poems abound "with a deal more of mysterious lore, borrowed from Amonian theology," than those of Homer. Nonnus, the Egyptian of Panopolis in Egypt, who wrote the *Dionysiaca*, can be studied to great profit. See *Agathias*, lib. iv. p. 133. Very useful information is obtainable from those learned men who wrote the *Scholia*, which we find annexed to the works of the poets *Lycophron*, *Callimachus*, and *Apollonius Rhodius*.

But Nonnus had this advantage, being a Greek of Egypt-

tian birth and education, he had the "opportunity of collecting many ancient traditions and fragments of mysterious history, which never were known in Greece," such as "Porphyry, Proclus, and Jamblichus, who professedly treat of Egyptian learning," thus informing the student of history and ethnology, touching the origin of the ancient Greeks.

The following evidences, though but few, when compared with the many that are in my *immediate* possession, will answer my purpose just now. The Helledians were a different race from the Japhites, for when they entered Greece, they found it in the possession of the earlier settlers, Japhites by descent, who had become barbarians.

After these newcomers had completely destroyed the aborigines and spread themselves over the whole country, they then founded the ancient Grecian people. This fact is well attested by many able, authentic ancient authors and historians, such as Strabo, lib. vii, page 321. Plato in Cratylus, vol. i, page 425. Pausanias, lib. 1, page 100. Scholia Apollonii Rhod. lib. iii, v., 461. Cedrenus, page 82, speaks of settlers that went into Greece from Egypt. Diodorus, lib. i, page 25, tells of Erectheus who settled in Greece. We learn that Triptolemus, an Egyptian from Egypt, who was a companion of Osiris, gave the Athenians laws, Diodorus, lib. i, page 17. Abstemius, lib. iv., page 431. Danaus is said to have been a native of Chemmis from whence his expedition into Greece was made. Herodotus, lib. ii c, 91. Pliny, lib. vii. c. 56. He is said also to have taken with him a colony. Diodorus, lib. 1., page 24. Is it not said by Herodotus, lib. vi. c. 53, that all the heads of the Dorian race were from Egypt? Did not the Lacedemonians of Greece esteem themselves of the same race or family as the Casluhim of Palestine, and hence thought they were related to the Jews, 1st Macca-

bees, c. xii. 20, 21. Josephus, A. J. lib. xii. c. 4., page 606? Are we not informed that Cadmus, came originally from Egypt, in company with Phoenix, Euseb, Chron. page 15? Does not Eusebius in another place call attention to the arrival of Cadmus with a colony of Saitæ and that "they founded Athens, the principal city of Greece, also Thebes and Boetia," and that they were of Egypt, but that they came last from Sidon? Chron. page 14. Did not the ancient Athenians worship Isis, as did their ancestors in Egypt, and were they not in looks, and in their manners particularly, like the Egyptians? But again, is it not a fact "that the whole of their polity was plainly borrowed from that country?"

Read the recorded facts as they are given us by Diod. Sic. lib. 1. pages 25-26. Does not Sanchoniathon, an Egyptian author and historian, a man of great repute, tell us, that "Cronus in his travels over the earth in company with his daughter, Athena, came to Attica, which he bestowed upon her?" Euseb. P. E. lib. 1. c. x. page 38. Can we read any of the mythology of Greece, and not trace the origin thereof back to the Egyptians; and were not all their rites and ceremonies from the same source? Diod. lib. i. 20. Herod. lib. iii. c. 58, also lib. ii. c. 52, lib. ii. c. 4, lib. ii. c. 50.


I quote a scribesman whose very ripe scholarship brings before us this strong declaration: "The first inhabitants of the country, called afterwards Hellas, were the sons of Javan; who seem to have degenerated very early, and to have become truly barbarous," as we have already stated in another place in this chapter. "The best historians of Greece confess that their ancestors were not the first inhabitants; but that it was before their arrival in the possession of a people, whom they styled Barbarians." This same very strong quillsman tells us that the Hel-

ladians were colonies of another family; and introduced themselves somewhat later. They were of the race which I term Amonian; and came from Egypt and Syria; but originally from Babylonia. They came under various titles, all taken from the religion which they professed." It was by the union, it seems, between the *Amonian* and Greeks, who were absorbed by the former, that produced a new language, or a modification of both, and thus gave rise to that most polished tongue—Greek.

Before closing this discussion in this treatise, I would call the reader's attention to this fact that this same question is elaborately discussed in my reply to Hon. Tom. E. Watson, in a book of about 200 pages, entitled "Hon. Thomas E. Watson Answered." It will be issued within the next thirty days. Its value can only be estimated by persons who stand for truth and justice.

It is really very amusing to read the different authors who are prejudiced to the "Black Man," and who think the "White Man" "*the it*." Every one of them labors very hard, and that too without success, to prove that Javan was the founder of the Grecian race, and that Ion and Javan are one and the same name, when they really are not. Ion is compounded with two Egyptian terms in brief forms, *Isis* and *On*. The former was one of their dieties, and the latter had reference to the sun.

The time and space needed to discuss this question more fully in this small book are not at my command just now, but I think enough has been said touching the matter, to at least awaken the spirit of a deeper investigation, if it has not already convinced the reader that I have, in my best endeavor made out a strong case; and that those who are still inclined to doubt my claim, must furnish a more logical, substantial and historical answer than that found in the above excerpt from the New York *Sun*.



If we would take up for further investigation this profoundly subtle question, our greatest resources lie "among the later antiquaries and historians," many of whom "are writers of high rank." We mention particularly Diodorus, Strabo, and Pausanias, who wrote very extensively about the origin of the ancient Greeks, as I have shown in another part of this chapter. But who can read any of the early church fathers, who have given us information upon information concerning this great question, and not be convinced that the ancient Greeks were the descendants of the *Amonian* people? I would ask every reader of this book, who can, to read Theophilus, Tatianus, Athenagoras, Clemens, Origines, Eusebius, Thodoretus, Syncellus, and the compiler of the *Fasti Siculi*, otherwise called *Chronicon Paschale*."

Says the distinguished author, when discussing this matter, "besides, it is to be considered, that the writers," Grecians, "to whom I chiefly appeal, lived in parts of the world which gave them great advantages." This same great and profound scholar continues thus: "The whole theology of Greece was derived from the East." How strange it seems, that we are forced to see that the learned men of to-day, *Japhites* by descent, laboring so *strenuously* to avoid coming in contact with these important, unanswerable historical documents that have come into our possession!

A great master of the quill in a long discussion on this subject, says: "We cannot therefore but in reason suppose that Clemens of Alexandria, Eusebius of Cæsarea, Tatianus of Assyria, Lucianus of Samosata, Cyril of Jerusalem, Porphyry of Syria, Proetus of Lycia, Philo of Biblus, Strabo of Amasa, Pausanias of Cappadocia, Eratosthenes of Cyrene, must know more upon this subject than any native Greek, of Japhetic descent. The very

same claim might be made for "Diodorus, Josephus, Cedrenus, Syncellus, Zonaras, Eustatheus," and many others. All of these authors had "the archives of ancient temples, to which they could apply: and had traditions more genuine than ever reached Greece."

The great writers quoted authors far prior to themselves, such men of eminence as Sanchoniathon, Berosus, Nicholas, Demascenus, Mocus, Mnaseas, Hieronymus Egyptius, Apion, and Manethon: "from whom Abydenus, Apollodorus, Asclepiades, Artapanus, Philastrius, borrowed largely." The historical and ethnical world are certainly indebted to Clemens Alevandrinus and Eusebius, for many valuable evidences from writers, long since destroyed or lost: "even Eustathius and Tzetzes, have resources that are now no more."

The pick and spade of modern scientific investigations have come to the rescue. Parts of the old Biblical world have been opened up, and we now find ourselves face to face with the veritable contemporaries of Daniel, Moses, Joseph, Abraham.

Within the last two decades the excavating has been actively engaged uncovering a few cities in the land of Eden, the home of Abraham. The University of Pennsylvania is excavating Nippur, the Biblical name of which is Calneh (Genesis x, 10); the French are excavating Tello, a city which flourished before Abraham was born, and the Germans are at work upon the temple and the "Tower of Babel" in the city of Babylon.

The origin of those remarkable Babylonian legends which so closely resemble the Biblical accounts of the Creation, Eden, and the Deluge belongs to this country. The Deluge story, for instance, as recorded by the Babylonians, is strikingly similar to the Old Testament even in minor details. Atrachasis, the Babylonian Noah, is

commanded by the gods, after they had decreed a flood, to build a ship or ark; to pour pitch over the outside and the inside, and to take the seed of life of every kind into the ship. When it was ready, Atrachasis embarked with his family, servants, possessions, cattle and beasts of the field, and closed the door. The heavens rained destruction for six days and nights. The winds raged, the floods and storm devastated, until the whole of mankind was turned into clay. The ship grounded on a mountain of Nizir. After seven days a dove is sent forth; but it returned, as a resting place it did not find. He then sent forth a swallow; but it also returned. Lastly a raven is let go, which did not turn back. Everything is then sent forth to the four points of the compass. An altar is erected and sacrifices offered. The gods smelt the sweet savor, and gathered like flies about the sacrificer, after which it is decided that, instead of a deluge, wild beasts and famines shall diminish mankind because of its sins.

In the sixties it was argued that the Negro was void of intellect and integrity. Long since this has in itself proven such statements to be false.

In the book of all books, the Bible, the only infallible guide of man, clearly and unmistakably puts forth and affirms the intellect and integrity of the colored man. To get him as he is or was you must go back further than 250 years, the age of American servitude. He figured conspicuously in the antediluvian world, not as a Negro or African, but as a Hamite or Ethiopian, which means sun-burnt or black. The deluge found him in the ark with Noah. Ham is the gentleman who represented the Negro race there; his name, as were all other historical names, prophetic, and were indicative of the peculiarities of the nation they represented.

Ham—meaning black—was placed in Africa, which



race built the pyramids, taught the Shemites and Ayrans the use of the alphabet, also the science of architecture, and introduced civilization into the world.

The Bible teaches us that the Negro was in the family of Moses, his wife being a colored woman, a Hamite or Ethiopian. He figured among the soldiers when Nebucudnezzar took Jerusalem and when King Cyrus tore down Babylon. At the time of Christ's crucifixion, when he was undergoing his vicarious sufferings for the sins of mankind, one Simon of Syrene carried His cross up the hill when all others failed.

In 325 A. D., Tertulian, a Latin father and author in Rome, a son of a centurian, was a colored man, and organized the first Sunday school and wrote fifty books on philosophy.

Truth has for its commentary time with all of its records that have passed into hoary antiquity, and that can be found and investigated, testified to, and approved by corresponding evidences found in every authentic history, of which there is none higher than the Bible. In the following excerpt, the reader will perceive the work accomplished by Nimrod, a "Black Man," the seventh son of Cush, scintillating down the ages, and until now it has become one of the cynosures of all eyes, and will continue so for ages to come.

Perhaps the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, Modern Science, says *Woman's Home Companion*.

I would say to our young men of letters, there is not to be found to-day anything anywhere that affords a grander opportunity to furnish more useful information, that will give higher and nobler aspirations, and very pro-

found inspiration or illumination, if you please, than a critical and scientific investigation of this whole question. Our schools, academies, colleges, seminaries and great universities for the Hamitic people, can do the race and the rest of mankind a great public service by teaching the science of ethnology to the youths.

Come it will, and that, too, at no distant day. The teachings that have gone abroad that the "Negro is of an inferior race," that "he is of a child race," that "he was destined by his Creator to serve the other races of mankind," and that "his mental, moral and religious capacities are not equal to those of the white man," have awakened the spirit of indignation, and resentment in the breast of every average man and woman of the race.

There is no time for us to bicker among ourselves about foolishness; get hard down to the study of anthropology, ethnology, archæology and ancient history, sacred and profane, and help to defend the race. In the investigation of these cardinal branches of science lie much that will go toward solving the problem as to who we were, what we are, and what it is possible for us to become. It will do more, it will reveal this fact, that the other races, who claim so much, are not what they think they are. This kind of work must be accomplished by men of great force of character, backed by laudable ambition, an iron will of determination to succeed, confidence in God and themselves, souls that are glowing like many incandescent lamps with intensified love for their race.

We need not hereafter wonder why the Greeks became such a notable people in literature, art and science, when we look at their ancestors. Not a single one of the branches of the *Amonian* or Hamitic race, in ancient times, failed to impress the world of mankind with their

wonderful achievements in all the walks of life. We only need to point to the pages of ancient history, and the whole story like a beautiful romance is at once told.

The following excerpt speaks for itself, and marks a most interesting contrast between the statements of the missionary preacher in China, and the author of the following remarks, who declares in the extracts from his paper, imperishable truths:

"Extracts from a paper read by Dr. E. P. Clemens, of Dayton, O., before the Philosophical Society of Montgomery County, April 19, 1903:

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They were the first to introduce into the world the science of medicine, that healing art to which mankind is so much indebted to-day. They gave the world a religious system that has lasted for thousands of years and the effects of which bind more than one-half of the human family in its grasp to-day. This same race is noted for its mighty achievements in great battles, in grand monuments, after defying the ravages of time, rear their lofty heads in the heavens, while others still lie interred in the bosom of mother earth to-day. They taught the world civil engineering, in the construction of canals, artificial lakes, subways under the beds of great rivers, the erection of bridges and the great turbans or water-wheels. They gave the rest of the human race the initial idea of sculpture and the art of painting and embalming.

The "Black Man" was the first to give the world the idea of manufacturing glass, glassware, weaving cloth, blacksmithing, carpentry, brick masonry, agriculture, gardening, the science of warfare, the manufacture of chariots, war chariots, and other implements of war, and the construction and use of a navy. He invented the idea of procuring dye from a shell-fish. He was the first to

invent the idea of building skyscrapers and great walled cities.

It stands to reason that if the ancient Greeks were descendants of the several branches of the *Amonian* or *Hamitic* race, then my race must have the credit of what might be revealed in Grecian archæology and literature.

It has taken us many centuries and deep investigations to arrive at our present knowledge touching the blood relation that existed between the ancient Greeks and the Black Man of to-day. It is really no fault of our White Brother of modern times, that we have fallen in possession of this information, for they did everything to keep it hid from us, by claiming that the Greeks were the descendants of Javan or Japhet.

The *Helladians*, 1800 B. C., were found dispersed nearly over the whole of Greece, and a larger portion of Italy, under the title of Pelasgi. Pritchard, *Phys. Hist. of Mankind*, B. V. Ch. 4. J. J. Eschenburg's *Manual of Classical Literature*, pages 23-25.

A number of the tablets containing these legends were written about the time of Abraham."

The Black Man is certainly blessed by God to have so many *unsolicited testimonials* at this particular stage of the transforming period of his history all over the world by scholars of undoubted ability, and by such men as the author of this very excellent quotation, which is as follows:

"Dr. Friedrich Delitsch, who has achieved world-wide renown by his Oriental researches, recently delivered a lecture at Berlin, at which the German Emperor and Empress were present, on his personal observations during his recent six months' journey in Babylon and a comparison of conditions to-day with those of Biblical times.

"Ancient Babylon, he said, was the alluvial land of the

Euphrates and the Tigris region, about equal in size to the Italy of to-day, and was the granary of the ancient world, with a phenomenal wealth of vegetable and palm forests and olive orchards and vineyards. Canals dug in various directions served to store the waters and to irrigate the land and at the same time were the avenues of commerce and trade. Indeed, the Babylon of the Biblical period was the Holland of antiquity. Every King found his glory in the extension of his water way system, and from the days of Hammurabi through many centuries the work of the ruler in this regard proved to be the greatest blessing to the country. The whole country was practically one vast garden, northward from Babylon, between Hillel and Bagdad, according to the wonderful reports of Xenophon, Ammianus Marcellinus and Zosimus, the last mentioned finding as late as the fifth Christian century vast vineyards and olive groves throughout the land. In the times of the early Arabian califs no fewer than three hundred and sixty cities and villages are mentioned by name along these canals, and the booty in gold taken here was many hundred-weight. Pliny declares this to have been 'the most fruitful land in the east.'

Now, on the other hand, it is a dreary desert, the playground of the storms and winds. In the southern portions there are still some remnants of the canals left, but the two famous rivers, Euphrates and Tigris, are no longer connected, and between Bagdad and Bassora a few English steamboats can scarcely force their way. The country is depopulated, poverty and sickness prevail among the Kurds and the Arabs, and no physician is to be found for many miles. The localities in Southern Babylonia that were once the centres of the great caravan trade are now entirely deserted."

The effect of these *wonderful* and *important* reported discoveries touching the Black Man's past glory, will work wonders in the near future.

Our continual investigations and important revelations of this kind, must eventually destroy every vestige of caste prejudice in the Brother in White. We have members of our own race, who can stand a very strong lecture on caste prejudice, and it ought to be given freely, but within the bounds of reason, since the evil came to them by two or more routes. First: By inheritance. Second: By examples and precepts on the part of a black mother and a white father who teach that their offspring is *superior* to the offsprings of black parentage. Third: By association with people who believe and teach this foolishness. Fourth: By reading literature favoring such pernicious views.

The prejudice of the Brother in White against us is bad enough, but when it comes to any member of the race to hold caste prejudice against himself, why the perfection of *ridiculousness* is certainly reached.

I know of no human invention wrought since the creation of man that holds a higher and a more useful place in the world than alphabet writing. It certainly must have been in use long before Cadmus, the Egyptian, introduced it in Greece, at Boeotia, B. C. 1493.


But to what race does this most distinguished honor belong? As the "Black Man," whom certain ones consider an *inferior*, looks at that great invention, he can exclaim, "the world of mankind is indebted to the descendants of Ham for the idea of alphabetic writing!" The world to-day, it is true, knows the value of this most ingenious piece of contrivance, but if it were possible for this great art to be lost, then the affects of the knowledge of its *intrinsic* value could never be estimated.

This is not the only useful invention the "Black Man" has wrought and given as a legacy to the world for all times to come. To the ancient Cuthites belong the science of Astronomy, which presupposes a very deep knowledge of Mathematics. To another branch of the *Amonian* family belong the credit of navigation, and hence the knowledge of ship building and, of course, commerce. To the Babylonians and the Egyptians, we are informed, the art of architecture belong. The science of government, the founding of great and beautiful cities, powerful kingdoms, and vast empires, all had their beginnings in the *Antonian* people.

To whatever the Greek language in beauty and usefulness attained, it must be attributed to the age in which Cadmus entered the country and taught the use of alphabetic writing. See J. J. Eschenburg's *Manual of Classical Literature*, pages 31-38.

From the time of Solon, B. C. 594, to Alexander the Great, B. C. 336, Greek literature attained its highest mark and splendor. During these one hundred and fifty-eight years, the accomplishment of these people, in art and literature, astonishes the world to-day. And since we have come to know the blood relation that existed between the ancient Greeks and the *Amonian* or *Hamitic* race, the information has *intensified* our race pride.

We find that "The study of the national language, the constitution of the state, and the nature of man, constituted the main scope of literary exertion, and whatever methods of discipline, whatever knowledge, or whatever practical skill could apparently subserve this, was received as an important part of the common education of the youth." There was no time in the glorious history of this wonderful people, when they did not have use for the general knowledge acquired, and therefore applied



the same to actual life. "Grammar was one of the first parts of education and instruction." It was Plato, who "especially called the attention of the Greeks to the necessity and utility of such a knowledge."

Philosophy was a very favorite study of the Greeks. This branch of human wisdom taught men to apply themselves to the investigations of the nature of the Deity, the origin and destiny of men, and the phenomena and powers of the physical world. We find that "it was the special effort of Socrates to direct the investigations of philosophy to the various subjects of morals and religion, to questions of private and public virtue and right." Great in wisdom were these ancient descendants of Ham! No wonder the Brother in White has done so much to impress the world with the idea that they were Japhites.

We are informed that "The fact and most celebrated public school at Athens was the Academy, a building which belonged to the Ceramicus without the proper limits of the city, surrounded by a grove with shady walks."

The first teacher in this Academy was Plato, and he was succeeded by various disciples of his own, and the place later on was called Academics. The Lyceum, founded by Aristotle, was situated on the banks of the Illyssus, outside of the city proper, and it was sacred to Apollo or Ham. Among the many means of promoting knowledge, the establishing of great and valuable libraries was characteristic of the Greeks.

There was no country in ancient times into which the Greeks traveled more than Egypt, their ancestral home. Their indebtedness to the Egyptians, "in matters pertaining to intellectual culture as well as in reference to their civil and religious institutions," can hardly be estimated in these times, by the most erudite scholar of this age.



Before leaving this branch of the subject, I desire to call the reader's attention to some of the Great Libraries, where the best Greek literature is to be had. First: In *Italy*, the King's library, and the library of the Augustine Convent at *Naples*. The Royal library at *Turin*. The *Vatican* library at *Rome*. *Cathedral* library at *Bologna*. Library of St. Mark, and several private collections at *Venice*. The Medici library at *Florence* contains one of the most extensive collections of this kind. The Ambrosian library at *Milan*, in *Spain*. The library of the Escorial. In *France*, the Royal or National library at *Paris*. In *England*, the libraries at *Cambridge*, etc.

The ancestors of the *Cretans* are descendants of *Caph-torim*, the sixth son of Mizraim, Ham's second son, Gen. x, 21-31. The glorious records of these Black Men, dating thousands of years back, furnish much profound study for the learned archaeologists, and anthropologists of every school of the present day. Read the following excerpt from the pen of Mr. A. J. Evans:

"The fourth campaign of excavation in the great pre-historic Palace of Knossos—'the House of Minos'—opened under exceptionally difficult conditions. Already before the work began in February there had been forty days' persistent rain, and for another forty it continued almost without a break. The pits were repeatedly swamped, and the extrication of every spadeful of the sodden earth involved about treble the normal amount of labor. It has needed the furnace blasts from Sahara that have swept over the site during the last few weeks to remind us of our proximity to Egypt. Happily, with this exception, the weather showed itself more favorable during April and May; for the work on this incalculable site has found a quite unlooked for extension, and, vast as the Palace area was already ascertained to be, a large

tract, including one of the most striking features of the building, has now to be added to it.

"In the contemporary Cretan Palace excavated by the Italian mission at Phaestos—another traditional foundation of Minos—nothing is more imposing than the broad flights of steps rising about the western court. Of these one forms the actual approach to the great hall, or *Megaron*, but the broader flight, running up immediately from the court at right angles to the other, is backed at the top by a line of wall, and is in no sense an approach. It is evident that the steps in this case served the purpose of low seats for spectators, and that in all probability at Phaestos some of the shows in which the lords of Minoan Crete delighted took place in the area below. A great deal of parallelism is observable in the two palaces of Knossos and Phaestos, but hitherto nothing at all answering to this theatrical arrangement had come to light on the former site.

"This has now been found. In the examination of the northern boundaries of the paved court that lies to the northwest of the palace a broad double flight of steps came into view, descending at right angles to one another, while between them, affording an exceptional point of vantage, is a square bastion with a paved floor at top. The higher of the two flights—that to the east—consists of eighteen steps, about thirty-five feet in breadth where complete. Unfortunately, owing to the made character of the ground, a large part of the limestone slabs had collapsed, and the whole of those belonging to the northeast corner were missing. Happily, however, not only did enough remain to give the complete height and breadth of the flight, but the lower courses of the supporting wall to the north were preserved throughout its length. In order to restore the original effect and to preserve what

remained of this part of the monument from further ruin, I have not hesitated to undertake a considerable work of restoration. The supporting wall has been built up to its original height and the missing sections of the steps replaced."

But for the constant and persistent efforts, and the investigating spirit of the age, these magnificent records of the Black Man's wonderful achievements, though recorded in sacred and profane histories, would continue dormant, in the cemmerian darkness, where they have lain for centuries, undisturbed, and doubted by infidels, and pronounced sceptics.

"Including the square paved platform—a kind of royal box—that rises between the two tiers of seats, this primitive theatre would have accommodated somewhat over 700 spectators. What shows were provided for them in the arena below? It was hardly adapted for the Minoan bull ring. That something like the sports of the Roman amphitheatre were already known here is shown by a boxing scene exhibited by a vase relief from the palace, and still more clearly by a similar design recently found by the Italian mission, in which the pugilists are seen, equipped with the cestus and gladiatorial helmets. Still more one's thoughts turn to that famous dancing scene of old Knossos, the "Choros of Ariadne," the subject of Daedaios's masterpiece, immortalized by Homer. Profiting by the occasion of the recent visit of a party of German and American archæologists, conducted by Dr. Dorpfeld, I arranged for a dance of our Cretan workmen and their womenfolk to take place in this prehistoric orchestra. With the peasants seated tier above tier on the low seats on either side and a more distinguished group (provided with chairs) on the intervening platform, the adaptability of the building to such a purpose received a living

illustration. The dance, executed to the strains of the Cretan lyre, was itself a Choros of immemorial antiquity. As the leader, with slow or quickened step according to the measure, sometimes leaping high with an inarticulate cry, led the linked train of dancers around in a mazy course, with tortuous turns and sinuous meanders reminiscent of the traditional labyrinth, the onlooker might well forget for a moment that over thirty centuries of ruin and desolation lay between this and the last performances of the kind in the Court theatre of Minos."

Are not the facts contained in the following excerpt, most surprising, especially when we think of the remote ages being back of them, and then think of the freshness of the untombed finds that now startle the archaeological, and psychological world? O! Can it be possible that these ancient works of arts are the Black Man's productions? Yes, they really are.

"Of the wealth of precious vessels once contained in the palace itself the wall paintings exhibiting cup-bearers, and, still more, a series of inscribed tablets containing inventories of metal vases accompanied by illustrations, have already supplied sufficient indication. At the time of the final destruction of the building it is evident that objects of metal were very carefully searched for and carried away. There seemed strong reasons for supposing that the remarkable stone chests concealed beneath the floors of the magazines had once contained treasure in various forms. Traces of this had, indeed, been already found in these so-called "Kaselles" in the shape of abundant remains of gold foil. The renewed exploration of this part of the palace during the present season has now revealed a long line of some thirty additional cists beneath the pavement of the long gallery, and in one of these more distinct evidence of the former concealment

of valuables in these receptacles than has yet come to light. The burnt remains of a wooden chest were here found, which had been covered by a rich mosaic of porcelain and crystal plaques, forming a pattern largely composed of trefoils. The woodwork, and to a great extent the porcelain, had originally been coated with gold leaf. The chest has a large bronze handle, and other similar handles of bronze were found in neighboring cists. It is probable that some of these receptacles contained bronze ingots of the kind carried by the Aegean tributaries on contemporary Egyptian monuments. A fragment of a large ingot of this kind was found near a magazine on the east side, and not only are there frequent reference to such in the clay archives of the palace, but the Italian explorers have now brought to light a whole hoard in the royal villa at Hagaia Triada, near Phaestos, weighing about seventy pounds a piece."

Mr. Arthur J. Evans continues to describe these most remarkable rich finds, in a very enticing and pleasing style, which creates so much anxiety on the part of the reader to catch every word, to understand, and digest every thought, and to enjoy, heartily, the long-desired furnished information. The excerpt speaks for itself:

#### CONGLOMERATION OF BUILDINGS.

"Between this stepped area and the western court of the palace a conglomeration of irregular, small-roomed buildings came to light, and it was hard to understand why such apparently unimportant structures should have been preserved so near the walls of the royal dwelling. The block, as was shown by the fine painted pottery on its lower floor levels, was of great antiquity—its foundation going back to the 'Middle Minoan period,' before the date of the later palace—and the reasons of its preservation is possibly explained in bronze of the sacred horns that char-

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acterize the old Cretan sanctuaries, and of painted pottery showing the same cult object placed before the fetish double axe of the Cretan Zeus. Whether or not we have here represented an early shrine and its dependencies, it is certain that these irregular buildings contained some objects of exceptional beauty and value. Here were found two large jars of the best 'palace' style—one with naturalistic figures of octopuses, the other showing a design composed of rock work and Egyptianizing plants. Still more important was the discovery of a whole deposit of bronze vessels wedged in between two walls. This consisted of a ewer with a bold embossed pattern and a group of four basins, the rims and broad handles of which were chased with exquisite bands of relief, severally representing a succession of lillies, ivy leaves and fern-like foliage. It is not too much to say that no metal objects of the kind found at Mycanae itself can compare with these either in technique or in beauty of design. The vessels belong to the latest period of the palace—say to the sixteenth century B. C.—and serve to explain why the metal vases of the 'people of the isles of the Sea' were so highly prized at the Court of Thothmes III."


Mr. Evans certainly has not failed to give a most delightful and succulent report in this excerpt, a continuation of his naration:

#### A MINIATURE PALACE.

This house is in truth a miniature palace, and from the fact that it is partly built over an area cut out of the rocky steep of the hill it has been preserved in a manner not less extraordinary than the domestic quarter of the palace itself. Here, as there, the whole upper story plan can be made out, and of the two staircases that it contains one has a double head above. Unlike the palace, however, which is largely composed of earlier elements, this build-

ing shows a striking uniformity of structure, and exhibits the architectural style of the later palace period in its purest form. There is proportionately less rubble work here, many of the walls consisting entirely of fine gypsum blocks which had been covered by a thin coating of painted plaster. One room so constructed, with a monolithic pillar of the same material in its centre, is specially interesting from the fact that the sockets for the massive beams of the floor above are cut into the stonework, so that the whole can be reconstructed. Of the magnificent furniture once contained in this house the best idea is supplied by a tall painted jar found on the landing of the principal staircase, adorned with rich papyrus sprays partly in relief—a hitherto unexampled Ceramic technique.

But the centre of interest in the house itself is the principal hall, or Megaron. The body of this hall, with its light area, column bases, and pillars, resembles the Hall of the Double Axes of the palace itself on a smaller scale; but its inner end shows a wholly unique arrangement. It terminates here in a kind of cancellus, or raised balustrade, which originally supported two columns. Between these the balustrade is broken by a small ascending flight of three steps, one side of which stood a tall columnar lamp of porphyry-like stone in the position in which it had been originally set. This stepped central opening in the balustrade leads, after a narrow interval, to a square niche in the back wall of the room, lined with gypsum slabs, and containing the remains of a gypsum seat or throne—the occupant of which must have commanded the entire hall. It will be seen that the whole arrangement anticipates in an extraordinary manner that of the later basilica—the columnar nave, and cancellus, and tribune. The throne and apse-like recess may all, in one



way or other, be brought into the comparison. The very name, indeed, of 'basilica,' or 'royal,' hall, seems here to have been applicable in its most literal sense. The exceptionally fine construction of the building makes it indeed natural to suppose that it was in reality, as well as appearance, a miniature palace or royal villa, and that a Minoan Prince once filled the seat of honor in its principal hall. Placed as the house is near the stream, in a cool and leafy valley, outside the walls, but close at hand, it must have offered special attractions as a summer pleasaunce.

In this continued narration of the reporter of these rich finds, nothing is lacking in conciseness and strength of expression, perspicuous style of language, and subduing eloquence to render the article both readable and attractive to readers in general.

#### THE NORTHERN PALACE REGION.

"A greater obscurity attaches to the deep walled chambers of the northern palace region, the exploration of which was already begun last season. A whole system of these, consisting sometimes of long rectangular rooms, sometimes of large square pits, has now, at the cost of much labor, been uncovered. The walls descend over twenty-five feet sheer below the upper floor level, and it is now clear that these dungeon-like structures belonged to the earlier palace, and were to a greater extent filled in at a later date. Here and elsewhere the continued investigation of the earlier stage has produced a multiplicity of new evidence illustrative of the long course of civilized development which on this site preceded the 'Late Minoan' stage represented by the palace in its present shape. This 'Late Minoan' foundation, the history of which itself covers two distinct periods, cannot, as the Egyptian comparisons supplied by its latest relics show, be brought



down beyond the Sixteenth century before our era. The Hyksos and Thirteenth Dynasty objects found in it, but even more the considerable evolution of art perceptible in its different stages, take us back at least to the beginning of the second millennium. But in some respects, especially in the early Ceramic fabrics of which some of the finest examples have come to light within the last few days, the most brilliant days of this early Cretan civilization lie well beyond this sufficiently remote date. It is satisfactory to be able to record that Egyptologists, including Professor Petrie, who have been recently able to inspect the early objects from this site have unanimously confirmed the opinion that they point to the civilized intercourse between Crete and the Nile Valley extending back to the time of the earliest dynasties—in other words, at least to the middle of the fourth millenium B. C. And it must be remembered that below this early civilized stratum a vast Neolithic layer some twenty-five feet in thickness, itself divisible into different periods, covers the whole surface of the hill. An entirely new perspective of antiquity has been opened, and the superposition of the successive strata is as clear as in any geological section.

The evidence supplied by the palace itself is confirmed and supplemented by that derived from the private houses of the extensive prehistoric city by which it was surrounded. Investigations carried out during the present season show that on the northeast side these extend to a distance of over a quarter of a mile from the palace walls. Of these by far the most remarkable was one brought to light somewhat below its northeastern angle facing what seems to have been the former channel of the stream."

When those who have come to dislike the Black Man simply because of his beautiful ebony complexion and

crisp (not woolly) hair, can measure up to his *superior* genius and works of arts, and his industry, the effects of which have come down to the nations and races of earth to the present day, then they can afford to boast, but not before that is done.

#### THE SOUTHERN FLIGHT.

"The southern flight is broader and attained a width of about 50 feet. That it was not primarily an approach is here made clear by a small wall backing one section of it, while the real access to the court above from the region outside the palace is supplied by a raised causeway that cuts the stone tiers diagonally. The diagonal course of this paved path has the effect of diminishing the number of rows of seats—for so we must call them—on one side, so that they vary from six to three, in the middle here there are traces of an entrance from above standing in direct relation to another line of causeway leading to the State entrance of the palace that opens near its southwest angle.

The tiers of seats, rising as described to east and south, look down on a square area, the rough paving of which seems to have been originally covered as elsewhere with a cement floor. Traces of its original boundary walls are seen to the north and west, and on the west side it is approached by another paved path which traverses the middle of the area and runs thus to the centre of the higher flight of steps.

The broad steps at P'haestos are approached by a similar paved way, and this analogy makes it probable that the steps themselves in this case, too, simply lead to a paved platform backed, as there, by a wall—in other words, that they served the purpose of seats rather than of an approach. It is certain from other evidence that they did not lead to any great hall or Megaron on this

side, and it is also clear that the direct line of access to the palace was not by either of these broad flights, but by the diagonal causeway already mentioned, which runs outside them. The principal function for which this stepped area was designed was certainly of a spectacular nature. The plan is not yet fully systematized, but we have here the germ of all future theatres. It seems to grow out of the informal use for sitting purposes of the spacious step-ways in vogue in the Minoan palaces. But the initial stage of evolution is here already reached. The steps are here no longer directly connected with a line of approach, and the enclosed area beneath them serves an independent purpose."

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## CHAPTER VIII.

### THE CHURCH AND THE BLACK MAN.

The duty of the Christian and the Church in this crisis is very plain. We are living and acting far in advance of the time when the sheep and the goats in the last day are to be separated, Matt. xxv, 31. But I think I see the Providential Hand of God moving in this entire matter. If the Hamitic people are to become, according to the present signs or indications and the great prophecy touching their prolific future, a *distinctive force* and *power*, in the intellectual, educational, industrial, business, financial, political, moral and religious worlds, then these separations on the part of the White Man are timely, for they will *intensify* in the race, race pride, self-help, self-confidence, independence, great ambition to rise above all circumscribed limits, a disposition to be frugal, to acquire deep learning, great wealth, to become subtle and efficient in skilled labor, and to reach a high mark in pro-

found faith in Almighty God. Let the sons of Ham take courage because of these adversities that seem to be rising so fast against us: they are only blessings for them in disguise.

"The churches no less than the political parties have a serious problem before them in the treatment to be accorded to the colored race. Many of the Protestant bodies have come to the conclusion that it is best, in the spiritual interests of both the negroes and the whites, that they should worship in separate buildings, each congregation being ministered to by men of its own color. The Presbyterian General Assembly, at its last session, took action affirming this rule. Of similar import is the public announcement of the priest in charge of one of the largest Roman Catholic churches in Baltimore, that colored people should not come to the two most crowded Masses. All this means, of course, segregation for the negro in his religious life, as well as in society and politics. The question raised in each case is equally difficult of solution. For ourselves we are frank to say that we can see but one solution, and that is for the negro to submit to this discrimination until time, the greatest of all solvents, shall have its way. For the present, race discrimination along the lines indicated is fixed and inevitable, and to fight against it is only to make the matter worse."

Every man who represents the Gospel of the Lord Jesus Christ, holds the *highest* position that mortal can attain to on earth. And when any minister so far forgets himself or his exalted position as to *advocate* or *defend murder*—for that is what lynching is—in the first degree, he should *unfrock* himself, and go and do his first work over, for such a man is *far* from the Kingdom of God, and "*stands in the way of sinners*," Psa. I. Such a

man represents a *real apostate*, and unfits himself for fellowship with the brethren, and the society and association of decent people, white or black. He is the *Simon Magus* of his class, and of this enlightened age. Is there any wonder that the Christian church all over the land is so *weak, powerless* and has *no influence*, when *so many shepherds* of the flock have turned aside from the *truth* and the way of *peace* and *righteousness*?

#### MINISTER DEFENDS LYNCHING.

SAYS IT WILL CONTINUE AS LONG AS NEGROES COMMIT  
"USUAL CRIME."

In a speech made before the Southern Society of Northeastern Pennsylvania at the annual banquet at Scranton, Pa., the Rev. Vaughn C. Collins, a Methodist minister of Pocomoke City, Md., said that lynching was justifiable in some cases, and then mentioned the Houston case.

"What would you have done if it was your sister or daughter that had been treated in that way?"

"I would have killed him on the spot if I could have set eyes on him," was the excited reply of one man; and the cries of "So would I," "So would I," that arose from around the table told of the popular form of punishment decided on by the gathering. In ending his remarks Mr. Collins said: "Just so long as colored men in the South do what Sam Houston did, just so long will there be lynchings in the South; that is a fact which cannot be controverted."

It must be admitted by all fair-minded people that American institutions are in jeopardy because of lynching; for where law and order are lacking, for the mere want of enforcement, it is but an exceedingly short cut to a mighty revolution, when men are goaded on to desperation.

It was Gordius, the founder of the city Gordium, and the first king of the Phrygians, who being from the ranks of the peasants, dedicated his cart to the gods, the beam of which "was fastened to the yoke by means of a complicated knot;" and a traditional oracle declared that whoever untied the knot should be king of Asia. When this was told to Alexander the Great, he cut it through with his sword. There will yet arise an Alexander of the Hamitic race, sword in hand, as it were, that will cut through the Gordian knot of the lynch law system, which is perilous to American institutions.

The system must be *terrible* when even a student of Confucius, Wu Ting Fang, the diplomatic representative of China, revolts at it, and expresses himself with regard to it in an unmistakable way to a reporter in an interview as follows:

"What do I think of lynching? Well, that is strictly an American institution. China has been accused of many barbarities, but lynching is not one of them. Burning that poor fellow at the stake—ugh! the very idea makes me shudder. And he died protesting his innocence! Guilty men don't do that. But I don't understand it at all. You brought the black man here against his will. You made him free, or the great Lincoln did. Then you declared him equal to the white man, but you denied him equality. He cannot hold office; that is, you seldom elect him to one. He cannot serve on a jury, though he has a right, and he is still a slave socially.

"The difficulty seems to me to be that you regard him as a savage and treat him as such. He feels himself an outlaw and acts accordingly. Now, why not assimilate him benevolently; that is, really and truly benevolently? There is only one way to do this, and that is to make him a white, not only in color, but in nature.

"I have not given the subject extensive study, but I would say, encourage the Negro men to marry white women, and urge Negro women to marry white men. You now forbid this by law in many States, yet if it were done, in a few generations the Negro as such would be extinct. Instead you would have white men, white in skin and with white men's natures.

"Of course, the alleged crime for which Alexander suffered is unknown in China. It is a crime that stirs men's blood. But the American officers, these sheriffs you call them, seem to help these mobs instead of protecting their prisoners. The law permits them to kill the mob, but they let the mob kill their prisoners, whom they have sworn to protect. In China an officer who did that would forfeit his life. He would kill himself rather than suffer such disgrace.

"In China prisoners are not guaranteed a trial, but they always get it. Then if they are guilty they suffer. Nations that permit lynching cannot call themselves Christian nations. This habit, and it is a habit here, is a blot upon the nation's good name."

Our country is well crowded with those who fully represent in spirit and actions Draco, whose obnoxious laws caused revolt in Athens (B. C. 622) and his exile to Aegina, where he died. An expulsion of some of the Dracos of our own times would certainly prove a great blessing in disguise to the American people. This age calls for just such a wise man as Solon, whose legislation brought abundant relief to every oppressed citizen of Athens, and emancipation to the slaves therein.

President Roosevelt in all his public acts, State papers and utterances, seems to be the Solon of this age, and of the American people.

God, in His own time and way, and that, too, in a

remarkable manner, will raise up a JEHU to scourge the American people, especially the South, for her lynching system. Not a single son of Ahab shall escape punishment. An awful day of God's vengeance awaits the South for her brutal treatment of an innocent and helpless race, a calamity exceeding that of Galveston.

After 244 years' bad treatment by inhuman masters, backed by the laws of the land, encouraged by the Christian churches and their ministry in the South, my race is held up to ridicule and comparison with the white race, which had nearly a thousand years to reach its present glorious civilization. But I am, in a sense, glad of the ridicule, the slander and the unfavorable comparison made by every enemy, because what he says has awakened in an *intensified* degree our *manly* pride, causing every drop of Hamitic blood to go tingling through the veins and arteries of our bodies, and thus fertilizing the 9,200,000,000 of nerve cells in our cerebral cortex, enabling us to work giant-like, intellectually, while defending the race, not in *crimes*, *indolence* nor *ignorance*, but in its industry, poverty, faithfulness to the South and the American people in all of their great national struggles, at home and abroad; and as human beings susceptible to the highest possible civilization, in a reasonable time, when it is granted an equal chance in the race of life, and is aided therein as "the brother in white" is, from the cradle to manhood and from thence to the grave.

To carry on or conduct a warfare, the participants must possess a certain kind and degree of knowledge, valor and fortitude, or else there will be sure defeat.

"Bravery denotes the abstract quality of brave; courage comes from *coeur*, in Latin *cor*, the heart, which is the seat of courage. Valor, in French *valuar*, Latin *valor*, from *vales*, to be strong, signifies by distinction strength



of mind." A quality well possessed by Ham's descendants.

"Bravery lies in the blood; courage lies in the mind. The latter depends on the reason, the former on the physical temperament. The first is a species of instinct, the second is a virtue: a man is brave in proportion as he is without thought; he has courage in proportion as he reasons or reflects. Bravery is utility only in the hour of attack or contest; courage is of service at all times and under all circumstances; bravery is of avail in overcoming the obstacle of the moment; courage seeks to avert the distant evil that may possibly arrive. Bravery is a thing of the moment, that is, or is not, as circumstances may favor; it varies with the time and season; courage exists at all times and on all occasions. \* \* \*

"It is as possible for a man to have courage without bravery as to have bravery without courage. Cicero showed no marks of personal bravery as a commander, but he displayed his courage when he laid open the treasonable purposes of Cataline to the whole senate and charged him to his face with the crimes of which he knew him to be guilty. Valor is of a higher quality than either bravery or courage, and seems to partake of the grand characteristics of both; it combines the fire of bravery with the determination and firmness of courage; bravery is most fitted for the soldier and all who receive orders; courage is most adapted for the general and all who give commands; valor for the leader and framer of enterprises, and all who carry great projects into execution; bravery requires to be guided; courage is equally fitted to command or obey; valor directs and executes. Bravery has most relation to danger; courage and valor include in them a particular reference to action: the brave man exposes himself; the courageous man advances

to the scene of action which is before him; the valiant man seeks for occasions to act. The three hundred Spartans who defended the Straits of Thermopylæ were brave. Socrates drinking the hemlock, Regulus returning to Carthage, Titus tearing himself from the arms of the weeping Berenice, Alfred the Great going into the camp of the Danes, were courageous. Hercules destroying monsters, Perseus delivering Andromeda, Achilles running to the ramparts of Troy, and the knights of more modern date who have gone in quest of extraordinary adventures, are all entitled to the peculiar appellation of valiant."

The Hamitic race, as can be proven, possess great fortitude. For, if they did not, like the poor Indians in this country, they would perish, but this element saves them.

"Fortitude is the heart's master."

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## CHAPTER IX.

### THE BLOOD TIE BETWEEN THE DESCENDANTS OF HAM AND THOSE OF SHEM.

The population of the "black man" in the world is immense, when compared to the Jews, but for lack of the proper organization the race is proportionately weak.

When one scans the present condition of things touching the vast number of *Hamites* on the globe, and their disintegration, arising from the lack of knowledge of their ethnic relations to the many branches of the race, I say it is time for a new departure and dispensation all along this particular line. We have the record in our favor, by which the Hamitic people are traceable in direct lines almost unbroken back to Ham, their great ancestor. This is possibly not the case with the descendants of

Shem or Japhet. We know, according to certain accounts of some of the best *anthropologists, ethnologists, archaeologists, socialists and historians*, that the *Amonian* branch of the human family is the most numerous and widely dispersed over the globe to-day. By all means we must spread this important news abroad, and thereby put ourselves in touch at *once* with every laudable effort that is intended for the uplift of the race everywhere on this globe.

## DISTRIBUTION OF THE JEWS.

(Prof. Richard Gottheil, in the *World's Work*.)

The following table shows how the Jews of the world are distributed :

AMERICA.	
United States .....	1,136,540
Canada .....	16,432
Mexico .....	1,000
Central America .....	3,000
Argentine Republic .....	7,015
Dutch Guiana .....	1,250
Venezuela and Costa Rica.....	711
Brazil .....	2,000
	<hr/> 1,168,948

ASIA.	
Palestine .....	60,004
Caucasus .....	58,471
Siberia .....	34,407
Central Asia .....	12,729
Asia Minor and Syria.....	60,000
Persia .....	35,000
India .....	22,000
Arabia .....	15,000
China and Japan.....	2,000
Turkestan and Afghanistan.....	14,000
	<hr/> 318,677

## EUROPE.

Austria-Hungary .....	1,994,378
Belgium .....	12,000
Bosnia .....	5,845
Bulgaria .....	28,000
Denmark .....	4,080
England, etc. ....	179,000
France .....	86,885
Germany .....	586,948
Greece .....	8,350
Holland .....	103,988
Italy .....	44,037
Luxemburg .....	1,200
Norway and Sweden .....	3,402
Portugal .....	700
Roumelia (Eastern) .....	6,982
Roumania .....	229,000
Russia .....	5,189,401
Servia .....	5,100
Spain (with Gibraltar) .....	4,500
Switzerland .....	12,551
Turkey .....	75,295
Cyprus and Malta.....	130
	<hr/>
	8,581,772

## AFRICA.

Morocco .....	150,000
Tunis .....	45,000
Algeria .....	57,132
Tripoli .....	10,000
Abyssinia .....	50,000
South Africa .....	25,000
	<hr/>
	362,432

## AUSTRALASIA.

New South Wales.....	6,447
Queensland .....	733
Tasmania .....	107
New Zealand .....	1,611
Victoria .....	5,897
South Australia .....	786
West Australia .....	1,259
	<hr/>
	17,040

Total.....10,431,829

If the above calculation is correct, and I have no cause or disposition to dispute it, then the lesson it teaches is certainly very important to us as a people.

The elements of success in these Jews seem to be plain, simple, easy, comprehensive and practical. The first in order is race pride and confidence, a principle that forms the true basis of whatever a race expects or hopes to be, and without it no progress of any kind will be lasting, commendable or great. In the second place, the Jews are very *industrious* and *frugal*. This may be due to the very strong infusion of Hamitic blood, for it is well known as a historic fact that from the time they settled in Palestine to the days of their sojourn in Egypt, and back into the land of Canaan, and thence into Babylonia, Arabia, Abyssinia and elsewhere, they became an *amalgamated* people with the best or highest types of the Hamitic race. See work entitled, "Of One Blood," by author. In the third place, they never fail to stand by each other for good, and in mutual business aid. Last, but not least, they will never fail in business enterprises for lack of *courage* or push among all races the world over.

The Jews can point with great pride to the founder of their race, Abraham. This wonderful ancestor of theirs, when called to settle Palestine, was dwelling in Ur of the Chaldees, a region of country which was *densely* populated at that age of the world with the *Amonian* people, who descended from Cush, and were sometimes called Cuthites. It was there where the science of *astronomy* had attained, even at that early age, great advancement on the part of these ancient Cuthites. So, whatever knowledge of *mathematics* and *astronomy* Abraham possessed, he received it from those ancient black men, descendants of Ham.

Isaac, the father of Esau and Jacob, affords us a very interesting Bible narration in his connection, with Jewish history. But what is more remarkable, and even more strange than this, that *all* the sons of Jacob and Esau should amalgamate with *Canaanitish* women? Moses, Israel's greatest legislator, David, their greatest king, Solomon, their wisest man and builder of the first temple at Jerusalem, all amalgamated with Hamitic women. David's and Solomon's *direct* and *immediate* ancestors were Canaanite women.

The greatest monuments that stand to the credit of the Jews to-day are, perhaps, the Ten Commandments, upon which their whole religious system rested, and the temple of Solomon.

It required great wisdom to found a religion fashioned after that of the Mosaic code. Was not Moses, its founder, taught in all the wisdom of the Egyptians, a descendant of Ham?

The temple of Solomon was built by skilled workmen of Tyre and Sidon, and were they not descendants of Canaan, Ham's youngest son? Were not some of the largest donations, in money and otherwise, made to Solo-

mon for the temple by black men? All that has been said touching the Jews in the facts just stated certainly have their foundation in truth. Every honest ethnologist "weighs not so much what men say, as what they prove;" knowing that "truth is simple, and naked, and needs not invective to apparel her comeliness." But again, is it not a fact that "he that finds truth without loving her, is like a bat, which, though it have eyes to discern that there is a sun, yet hath so evil eyes that it cannot delight in the sun?"


The author of great historical works is ever mindful of the fact that "truth is always consistent with itself, and needs nothing to help it out; it is always near at hand and sits upon our lips, and is ready to drop out before we are aware."

We are informed that "the greatest friend of truth is time, her greatest enemy prejudice, and her constant companion is humility."

It is certainly time and persistent investigations that are bringing to view the long and many hidden records touching the glory of the Hamitic people. The prejudice of some very *envious* men of the Japhetic family or race has, for hundreds of years, served as a great *impediment* to the progress of the black man.

Their last attack upon us now is the claim of "race *superiority*" and "*white supremacy*." Here I would remind that class of men of this one fact, that they are never more deceived than when they think the black man mistakes their "gravity for greatness, solemnity for science, and pomposity and arrogant bigotry for erudition."

Have they forgotten that "pride never received a deadlier stab, nor ambition a deeper grave, than when Haman was compelled to lead poor Mordecai through the streets seated upon the king's horse and arrayed in the king's apparel?"



## CHAPTER X.

## THE CELTIC RACES DESCENDED FROM THE HAMITIC PEOPLE.

There were no people of antiquity whose range over the then known world was wider than the Amonians or the descendants of Ham. Their great genius, industry and business tact carried them into the remotest part of the Old World, and thus they planted more colonies than all of the other descendants of Noah put together, if the ancient historians are correct in their writings. I will not be able to give all the time and space that this branch of the subject requires, but will endeavor to satisfy those who may read this chapter. This age is ripe for investigations of this kind, and it is the duty of the "black man" to put himself in direct line and close touch with the spirit thereof. White men have been investigating and discussing the "black man," and his origin, his capacity and defects for hundreds of years, and it is certainly timely for the average "black man" to look up the pedigree of himself and race. His blood connection with the European and Asiatic people is very close, when the facts in the case are known. The ethnic lines that are traceable will engage as much of the time in this brief discussion as it is possible for me to utilize.

Dr. Smith, in his Classical Dictionary, page 189, gives quite a pernicious description and laconic account of the Celtic races, which I will now quote for the benefit of all parties directly concerned:

"CELTAË, a powerful race, which occupied a great part of Western Europe. The Greek and Roman writers call them by three names, which are probably only variations of one name, namely, CELTAË, GALATAË, GALLI. Their name was originally given to all the people of Northern and Western Europe who were not Iberians, and it was



not until the time of Cæsar that the Romans made any distinctions between the Celts and the Germans: the name of Celts then began to be confined to the people between the Pyrenæes and the Rhine. The Celts belong to the great Indo-Germanic race, as their language proves. Like the other Indo-Germanic races they came from the East, and, at a period long antecedent to all historical records, settled in the west of Europe. The most powerful part of the nation appears to have taken up their abode in the centre of the country called after them GALLIA, between the Garumna in the south and the Sequana and Martrona in the north. From this country they spread over various parts of Europe, and they appear in early times as a migratory race, ready to abandon their homes and settle in any district which their swords could win. Besides the Celts in Gallia, there were eight other different settlements of the nation, which may be distinguished by the following names:

"1st. Iberian Celts, who crossed the Pyrenees and settled in Spain." These "powerful people in Spain became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain, in the highlands which separate Iberus from the rivers which flow toward the west, and in which the Tagus and the Durus rise. They were divided into various tribes, the Arevacæ, Berones, and Pelendones, which were the three most important, the Lusones, Belli, Dittani, etc. . . . They were a brave and warlike people, and proved formidable enemies to the Romans."

"2nd. British Celts, the most ancient inhabitants of Britain." See *Britannia*, page 148, Smith's Classical Dictionary.

3rd. Belgic Celts, the earliest inhabitants of Gallia Belgica, at a later time much mingled with Germans.

4th. Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the north of Italy, which was called after Gallia Cisalpina.

5th. Celts in the Alps and on the Danube, namely, the Helvetii, Gothini, Osi, Vendelici, Raeti, Norici and Carni.

6th. Illyrian Celts, who, under the name of Scordisci, settled on Mount Scordus.

7th. Macedonian and Thracian Celts, who had remained behind in Macedonia when the Celts invaded Greece, and who are rarely mentioned.

8th. Asiatic Celts, the Tolistobii, Trocmi, and Tectosages, who founded the kingdom of Galatia. Some ancient writers divided the Celts into two great races, one consisting of the Celts in the south and centre of Gaul, in Spain, and in the north of Italy, who were the proper Celts, and the other consisting of the Celtic tribes on the shores of the ocean and in the east as far as Scythia, who were called Gaul: to the latter race the Cimbri belonged, and they are considered by some to be identical with the Cimmerii of the Greeks. This twofold division of the Celts appears to correspond to the two races into which the Celts are at present divided in Great Britain, namely, the Gael and the Kymey, who differ in language and customs, the Gael being the inhabitants of Ireland and the north of Scotland, and the Kymey of Wales. The Celts are described by the ancient writers as men of large stature, of fair complexion, with flaxen or red hair. They were brave and warlike, impatient of control, and prone to change. They fought with long swords; their first charge in battle was the most formidable, but if firmly resisted they usually gave way. They were long the terror of the Romans: once they took Rome and laid it in ashes (B. C. 390)."

Such is the record of the Celts given us by the scholarly

Mr. Smith in his Classical Dictionary. The learned Oneil, in his great history of Ireland, published many years ago, derives the Irish, Scotch, Britons and indeed the entire Celtic stock from Phœnius, a Phœnician. If what he says is true touching the fact that Phœnius was a Phœnician, and that from him descended the whole Celtic family, then we know, if the sacred Scriptures and the ancient authors whom we shall recite, in another place in this chapter, are to be relied upon, that the Phœnicians descended from Sidon, the eldest son of Canaan, who was Ham's youngest son, the child against whom Noah directed his bitter *anathama*, which never materialized, Gen. ix, 20-26. Sylvester O'Halloran, in Oneil's history, gives a preliminary discourse to the first division of the great work. It is certainly the production of a master mind and a truly great scholar. It is true that he says a great many things that I do not agree with him in at all, but in the main I do. A careful examination of the great work of so great a man will bring to light many things the "black man" ought to know, and the white man should investigate before being so hard on the Negro touching his origin. I am sorry that I cannot even make excerpts from this great work, but at some other time, and in other future booklets, I will gladly embrace that opportunity for the good of the members of the race.

We are informed by several ancient authors, and by a very learned Englishman and a great linguist and profound scholar, that: "According to Bacchylides . . . Galatus, Illyrius and Celtus were the sons of Polyphemus. By this was certainly signified that the Galetæ, Illyrii and Celtæ were of Cyclopiæ original, and of the Anakim race; all equally Amonians," See Natalis Comes, lib. ix., page 510; and Callimachus.

We can now readily account for the great wisdom, the skillful workmanship in every branch of art, the wonderful achievements of the several branches of the Celtic peoples in Europe, their magnificent developments of science and literature on both sides of the Atlantic Ocean, their giant progress in industry, and in enormous wealth, for in all these their ancestors were particularly famous, **in which** they led the world, as the reader will see hereafter. According to the very high records I have submitted, and what is to follow in this chapter, touching this grave question, who is it that will dare to dispute it? It is said, by all the best ancient authors, that the Cyclopeans, the descendants of the American race, from whom sprang POLYPHEMUS, the father of *Galatus*, *Illyrius* and *Celtus*, that they "were of a size superior to the common race of mankind. Among the many tribes of the Ammonians, which went abroad, were to be found people who were styled Anakim, and descended from the sons of Anac. . . . They were particularly famous for architecture, which they introduced into Greece, as we are told by Herodotus: and in all parts whither they came they erected noble structures which were remarkable for their height and beauty, and were often dedicated to the chief deity, the sun, under the name of Elosus and Pelones. People were so struck with their grandeur that they called everything great and stupendous Pelorian." But again, more of this great race: "The Amonians, wherever they settled, were celebrated for their superiority in science; and particularly for their skill in building. Of this family were Trophonius and his brother Agamedes, who are represented as very great in the profession. They were truly wonderful, says Pausanias, Pliny, lib. vii., chap. 56, for the temples which they erected to the gods, and for the stately edifices which

they built for men. They were the architects who contrived the temple of Apollo at Delphi, and the treasury constructed to Urius. They were, I make no doubt, some of those who were styled Cyclopians; as the people under this appellation were far the most eminent in this way." But again, "The Cyclopians were not merely imaginary operators. They founded several cities in Greece; and constructed many temples to the gods, which were of old in high repute. They were so much esteemed for their skill that, as the Scholiast upon Slatius observes, everything great and noble was looked upon as Cyclopians."

I will no longer continue this live discussion, which is so full of long desired information on the part of my race, and that which our enemies will discover to be a tough proposition. I will close thus: The Cyclopians "were of the same family as the Cadmians and Phœnices; and the Hivites or Ophites, who came from Egypt and settled near Libanus and Baal Hermon, upon the confines of Canaan. They worshipped the sun under the symbol of a serpent: hence they were styled in different parts where they in time settled, Europeans, Oropians, Anopians, Inopians, Esopians, Elopian; all which names relate to the worship of the Pytho Ops, or Opis."

#### COMPLEXION.

People who are foolish about their complexion and texture of the hair, forget that those two things are caused by climatical influence, and if let alone nature will adjust her own laws in her own way and in her own time, no sooner and no later. Neither the black nor white color or complexion of one's skin, nor the color nor texture of the hair marks scientifically or ethnologically the race to which an individual belongs, since the influence of climate, diet, altitude, amalgamation and civilization play quite an important part in the changes

and conditions thereof. See Buffon's Natural History, Goodrich's Classical Geography, Dalton's Human Physiology, Malt-Brun's Classical Geography, Pritchard's works on the human race, Dr. Bachman on the unity of the races, Dr. Smythe on the unity of the races, "Thirty Thousand Thoughts," by Spence, Excell and Neil, "The Black Man, or the Natural History of the Hamitic Race," by the author; and his work entitled, "Of One Blood."

But again, people who have more pride for color or complexion, than they possess respect for an industrious, intelligent, educated, refined, moral and Christian person, are not worthy of the association, nor society of any person, possessing the strong and beautiful characteristics herein described. "Every man of virtue ought to feel what is due to his character, and support properly his own rights. Resentment of wrong is a useful principle in human nature, and for the wisest purpose was implanted in our frame." O that those who treat us wrongly would remember "that man cannot be upright before God if he is unjust in his dealings with men!"

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## CHAPTER XI.

### CONCLUSION.

What can be accomplished by and for the Negro in the field of education in the future is to be judged by what has been done by and for him in the past.

Eliminating every other theory from the great mass of accumulated suggestions, the theory of education, whether that of the *higher*, the *industrial*, or *both*, alone remains worthy of recognition.

The census report for the year 1900 shows that there are in continental United States, Alaska, Hawaii and

Porto Rico, 9,204,531 Negroes, or Hamites, and of these 89.7 per cent. are to be found in the Southern States, and 31.4 per cent. in Georgia, Mississippi and Alabama.

More than three-fourths, or 77.3 per cent., of the Negroes live in the rural districts.

#### ILLITERACY.

In continental United States the population in 1890 was 47,260,046, of which 5,328,972 were Negroes; in 1900, the population was 57,616,499, and of which 6,415,581 were Negroes or Hamites.

The number of Negro illiterates in 1890 was 3,042,668, or 57.1 per cent.; in 1900 it was 2,853,194, or 44.5 per cent., a decrease of 12.6 per cent. in ten years.

If the decrease per decade be the same in amount as that from 1890 to 1900, it would fall to zero in 1940. Thus demonstrating that within 100 years the Negro has reduced by natural capacity his illiteracy from about 90 per cent. to zero.

The following extracts are employed for the purpose of giving to the reader the benefit of the views of students of this problem.

Mr. Herbert Booth King in an article entitled, "Education as a Solution of the Race Problem," says:

The race problem will not be solved by colonization nor by extermination.

It can only be solved by honest, sympathetic co-operation between the white and black, between the North and South.

I believe that a new era has already begun for the colored race. This hopefulness is not alone in statistics, but in conditions. The spirit of dependence is giving way to the spirit of self help. The question (which he himself is beginning to solve) is not alone, What shall

be done with the Negro? but, What will he do with himself?

"Destiny is not about thee, but in thee; thyself must make thyself," as has been truly said. "Freedom must not be a bequest, but a conquest." There is a grand work before the Negro leaders of their own race. The illiteracy of the masses must be reduced, the criminal tendencies of the lower classes must be checked, the productive capacity of the wage earner must be increased, the domestic life of the race must be improved, their citizenship must be safeguarded and ennobled, and the development of personal character must be stimulated.

The education of Ham's descendants in this country is of as much importance to the Brother in White, as it is to themselves. A commonwealth is weakened and divided exactly in proportion to the size of the seething mass of ignorance within its borders, be that mass white or black, or worse still, when they are both white and black and of different races. There is not a dollar wasted when spent by any State in the interest of properly managed public schools, and State universities. The great dyke of Holland is a splendid piece of workmanship, of engineering against an encroaching sea—it prevents the loss of many lives and of much land and property. The establishing and maintaining of the public school system are of greater importance to every civilized government than many dykes of stupendous results of great engineering skill in Holland, or in any other country.

The Roman Empire had ruling on its throne no greater emperor than Titus Antonius, who so well merited the surname Pius. It was he who suspended the direful and wicked "persecution of the Christians throughout the empire, and ordered that their accusers should be punished as caluminators." He had "public schools



erected for the instruction of youth, harbors cleaned out and repaired, new marts of trade opened, and every exertion made to realize the magnificent progic formed by Alexander the Great, of constituting an empire whose parts should be held together by the bonds of commerce and mutual interest."

The fatal blunder or mistake which many, or at least several, of the Southern States lie in their weak public school system and an inadequate annual appropriation to properly maintain it. These mistakes or blunders may be characterized as unintentional profligacies, and yet I may call these mistakes or blunders the waste of public revenues, resulting from the lack of superior judgment, which is so necessary in the management of governmental affairs. The rise of a nation or the development of a race depends on the qualifications of the men entrusted with the education of the youths. Broad-minded educators give or produce high aspirations, or educational life to the pupils coming directly in contact with their preceptors. Moses drew his educational aspirations from the priest caste in the schools of Egypt; Plato partook of the energizing philosophical disposition of Socrates, and St. Paul the Apostle sat at the feet of the learned Gamalial, one of the chief rulers of the Jewish senate, whose genius in the laws laid down in the five books of Moses was thoroughly enfused into the youthful pharisee, which burned as an incandescent light in his defence of the Mosaic code, which placed him at the head of religious mobs; which enabled him to stand before unjust judges in defense of himself as a representative of Christ; which fitted him for one of the most sublime defences of Christianity in the presence of some of the greatest philosophers of that age at Athens, and which failed him not in the preparation for the wonderful and learned, though, inspired epistles left on record.

This deep and subtle, but comprehensive question is very often asked, especially in these latter days, by the greatly-alarmed Brother in White: "What shall we teach the Negroes?"

Here I will pause before attempting an answer; since the gravity of the question and the education required to cover the entire cycle of human learning. Forty-two long, weary, dark and bitter years have come and passed away since Ham's descendants have in this country entered upon the peaceful, and ever-enjoyable, and much-appreciated life of freedom.

Yesterday, they were slaves, but to-day they are free-men, so have rights to choose what they should be taught by the Brother in White, who is of another race. But again, their new relation to the world of mankind; their new position in the business, professional, political, intellectual, mechanical, industrial, and social world; their new condition and responsibility as tax-payers, and other environments make it obligatory upon them to rise in the scale of human knowledge as high as the highest of the most advanced men of the other races.


If my race were carried through the ancient philosophical system of master-minds like Socrates, Plato, Aristotle, Zeno, Seneca, Aurelius, and Zoroaster; the learned systems of philosophy from the Middle Ages to the present day, they would still lack the fundamental principles required to bring them up to the level of, intellectually, the "Brother in White," who has had nearly a thousand years' practice and experience to reach his present high grade of intellectual development.

Time, industry and patience, all things being equal, will bring us to the much-desired end—great success. The "stupendous monuments" which lined the Nubian valley so rivalled "those of Thebes in beauty and ex-

ceeding them in sublimity" as to cause great jealousy, and animosity between the two peoples. And as a matter of fact so wonderful is the rivalry of my race "in the social arts," in this country within the last forty-two years, that many of the whites in the South-land are greatly alarmed; hence all kinds of obnoxious and forbearable laws, which are intended to obstruct the paths of success and the free and manly spirit of the race that is struggling to reach the front ranks.

The blood of the ancient Ethiopians course through our veins—a nation who has by their natural genius raised and supported a powerful army; who "were masters of the navigation of the Red Sea; whose monarchs, Sabbacon, Sevechus, and Tarakus, the Tirhakah of the Bible, conquered and reigned over Egypt; who have produced such a noble public-spirited woman in the person of Queen Candace, who made war on Augustus Caesar about twenty years B. C., and though defeated by the superior discipline of the Romans," she "obtained peace on very favorable conditions;" who, again, produced another Queen of the same nature, who sent her true, tried and trusted Eunuch to Jerusalem to inquire into the Jewish religions, which resulted in his conversion by St. Philip (A. D. 53) and thus introducing Christianity into Ethiopia; who have furnished artists and mechanics whose architectural beauty surpass the pyramids and sepulchres of Egypt; whose "vases depicted on" their "monuments, though not" so "richly ornamented, display a taste and elegance of form that has never been surpassed;" and who "in" their "sculpture and coloring in the edifices of Meroe, though not so profusely adorn," have rivaled "the choicest specimens of Egyptian art."

Then, why should the rapid rise of my race with such ancestral traits lying back of them cause so much race-



conflict, surprise and uneasiness on the part of their enemies? It is truly said in Scripture: "The wicked fleeth when no man pursue."

Don't ask, "What shall we teach the Negro?" for he is a man, endowed with all the powers of a man, and that too in no small degree, as he is giving evidence every day in every department of life, and in every branch of learning. The best thing the "Brother in White" can do for his "Brother in Black" is to get out of his way and cease laying obstructions across his path, for like the sun he is bound to shine, even though it must be done through the darkest clouds of life. So, then, instruct him in everything that is useful; in everything that is good; in everything that will raise his aspiration to become a blessing to his country, his home, his race, his neighbors, and society; and instruct him so thoroughly in the principals of the Christian religion, that his worship of God will be orderly, intelligent, full of grace and truth; and it will be acceptable to God and full of convincing power to men. To do less is not to fill the office of an instructor with honor, credit and satisfaction to himself nor to the instructed.

"A delegation of members of the Negro press of the country and of the Negro Pen and Pencil Club called on Archbishop Ireland in Washington a few months ago and expressed to him their gratitude and appreciation of his stand in behalf of the Negro. Archbishop Ireland, in responding, said that to him the Stars and Stripes had no meaning whatsoever unless they mean the brotherhood of man. The idea of a distinction being made in civil and political matters because of race or language and color, he declared, is un-American. He urged his callers to have patience, and said that with it the march of civilization and of Christianity would result in full recognition

of their civil and political rights. He expressed the opinion that there was not in the history of the world an example of similar progress made by any people of any color and of any race equal to that made by the colored people in the forty years since President Lincoln declared them free and independent. He predicted that what had been accomplished in the last forty years would be quadrupled in the next forty years."

Individual instances of self-sacrifices may be multiplied, *ad infinitum*, when we come to consider the aspirations of Negroes for intellectual training.

"Bearing in mind the example of Abraham Lincoln, and firmly resolved to lift himself above his present condition, John C. Derry, a colored lad of McKeesport, has just completed the regular four years' course at the McKeesport high school, taking first honors in his class, in addition to winning the distinction of attaining the highest mark ever given a graduating student at the high school. Derry's success is also marked by the fact that he is the first of his race to be graduated from the preparatory department of the school.

Derry is 19 years old. Latin, algebra, chemistry and other studies were pursued while riding up and down in an elevator in a flat building, of which he became the janitor in order to earn a living and keep himself at school. Every spare moment of his time found him with a book in his hand, and when his work was completed study was his only recreation.

He was left an orphan at an early age, and was compelled to pass through hardship of an unusual character until an uncle took him to rear. His uncle placed him in the public school and kept him there until death again left the boy unprotected. Then he secured the position as janitor of the Normandie flat building. His duties re-

quired him to be at the building early in the morning and late at night, but he has always attended to both his work and his studies. A year ago misfortune threatened to put him out of the race with his class by keeping him out of school for more than a month, but during that time he secured his lessons and prepared them in the usual way. When he resumed his attendance at school he took his old place with his class, having kept pace with the others.

In addition to completing the regular course, Derry has completed a course of special study in chemistry.

Derry says he was inspired to work by reading the life of President Lincoln. He is still janitor of the flats, but aspires to a professional career, and likely will finish his education at some college."

Alex Dumas Watkins, the only Negro who has ever acted in the capacity of instructor in Princeton University, is dead. Watkins had been in the employ of the university for eight years, and in a few years showed such proficiency in the science of histology that he was permitted to tutor some of the students who were back in their work. During the last two years he has also been an assistant in the biological department, where he made a number of clever experiments. He was considered the brightest old Negro in Princeton. He was fifty-one years old, and leaves a widow and several children.—*Indianapolis Freeman*.

On this point Hon. George F. Hoar, deceased, has said:

"The fate of the nation depends in the last resort on individual character. Everything in human government, like everything in individual conduct, depends in the end upon the sense of duty. Whatever safeguards may be established, however complicated or well adjusted the mechanism, you come to a place somewhere where safety depends upon somebody having the will to do right when

it is in his power and may seem to his interest to do wrong.

When the people were considering the adoption of the constitution of the United States, one of our wisest statesmen said that the real and only security for a republic is when the rulers have the same interest as the people. If they have not, constitutional restraints will break down somewhere, except for the sense of duty of the rulers.

All elections depend upon this principle. You may multiply election officers and returning boards, you may provide for an appeal to court of first resort or last resort. But in the end you must somewhere come to a point where the sense of public duty is stronger than party spirit, or your election is but a sort of fighting, or if not that, a sort of cheating.

The same thing is true of the individual voter, or of the legislator who is to elect the senator, or the governor who is to appoint the judge, or the executive officer or the judge who is to interpret the constitution or the statute and decide the cause, or the juror who is to find the fact. On these men depend the safety and the permanence of the republic. On these men depend life, liberty and property.

And yet each of them has to make that choice. Each has to decide whether he will be influenced by ambition or by party spirit or the desire for popular favor or the fear of popular disfavor or the love of money, on the one side, or by the sense of duty on the other.

The great single purpose of moral education must be to induce the will to adhere to its general, permanent and deliberately conceived purpose, in spite of the motives which appeal to it with special strength at the time of the choice of action. In other words, it is to give strength

to resolution which will overcome the strength of temptation.

To teach this to the youth of the republic is the great duty of the university. The final purpose of all scholarship, as of all life, is character."

"The career of Sir Samuel Lewis, Companion of the Order of St. Michael and St. George, who died in London on July 9, furnishes an excellent argument for those who desire to refute the often-heard statement that when a Negro becomes eminent it is because he has more or less white blood in his veins.

Sir Samuel was of pure African parentage and was born in Freetown, Sierra Leone, West Africa, in 1843. After passing through the local grammar school he was sent by his father to England to complete his education. He arrived in London in 1866 and entered University College, where he gained prizes and certificates in the English language and zoology. He matriculated in the London University, first division, in June, 1868, having in the previous year entered the Middle Temple to study for the Bar. It may be mentioned that the London University examinations are the "stiffest" of any of the United Kingdom.

Sir Samuel won an exhibition for an essay on the law of real property in 1870, and, having passed the necessary examinations, was called to the Bar of the Middle Temple in 1871. Returning to his native land in 1872, he began the practice of his profession, and earned the reputation of being an able and painstaking advocate. He served the local Government on several occasions in the capacity either of Judge, magistrate or crown advocate, and offers of permanent employment in the legal branch of the colonial service were made to him. But not even the high office of Chief Justice of the Gold Coast



could tempt him to leave the lucrative practice which he had made for himself in Sierra Leone. In February, 1882, he was appointed an unofficial member of the Legislature Council, an office which he continued to fill up to the time he left the colony in May last. He was the first mayor of Freetown. He was much revered by his countrymen and respected by the European element in West Africa, as his efforts and endeavors were for the welfare, not only of his native colony, but of the whole of the British West African colonies. In 1893 he was appointed a Companion of the Order of St. Michael and St. George, and was created a Knight Bachelor in 1896.

Sir Samuel went to London to obtain surgical treatment for cancer."

But all this striving on the part of the Negro for higher standards of life, must eventually make of him a better citizen. To those who have been unfortunately deprived of the ballot must return all those privileges attended with a far greater appreciation of its value.

Rev. Dr. Judson S. Hill, President of the Morristown (Tenn.) Normal College, says:

"It is a misnomer to call it a race problem. It is rather a problem of conditions. There are two and one-half million colored illiterates; there are 3,000,000 illiterate whites. There are more illiterates among the Southern whites to-day than there were twenty-five or thirty years ago. Half the Negro children have no school privileges. The average school term in the South is seventy-eight days. The longest average school term in the child's life is three years.

"In the eleven Southern States the average cost of a school house is \$275. The average salary of a teacher is less than \$25. So it is more than a race problem. It affects not only the colored man, but the white man.

## THINGS TAUGHT THE NEGRO.

"There are three things in which we want to train our colored people. First, in race pride. In this the Negroes are deficient. We want them to make no apologies for being a black man. We want to train the race in personal chastity; that the black man shall defend the chastity of his wife and daughter with as much earnestness and energy as any white man defends that of wife or daughter. We want to inculcate in him self-respect, self-support and a conduct based upon the teachings of the Word of God.

"We do not allow any man to pay the cost of our students. We put them on their own resources. So we have some of them with us five, seven, eight and even ten years. They pay their own way, either by labor or in money. Last year the churches of our Methodism raised \$110,000 in collection. The pupils of our schools paid \$67,000 toward self-support. We are not only preparing teachers for the schools, but preparing pupils to take their places as home-keepers and bread-winners. We teach them the use of tools. We are teaching trades, rather than simply manual training.

"When a boy comes out of our carpenter shop he can build a house from the ground to the roof. At our foundry and machine shop we are doing work for all the country within a radius of forty-two miles. Everything we make has a commercial value.

"No girl comes out of our school until able to cut, fit, and make garments. One of our girls made the entire bride's trousseau of a daughter of one of the wealthiest families in the South. Our girls are brought up with habits of neatness and to be good cooks.


"We shall send out seventy of them very soon," he continued. "We hear a great deal about Booker T.

Washington, and I have nothing to say against the work he is doing. But he is receiving more support from Methodists than he is entitled to. Some of our people are giving to Booker and denying us. They seem to think that Booker Washington has a patent right on this kind of work. His work is expensive. It costs him \$110,000 to educate 1,100 pupils. In our institutions in the South we are for that amount caring for 11,000 pupils, black and white.

"One colored girl, properly trained along ethical lines, with the feeling that she could sacrifice her life rather than her virtue, will do more for a community than a dozen young men. In twenty-four years no girl has ever left Morristown with a stigma upon her character.

"With all the improvidence that has been charged against the colored race, 200,000 homes and farms in this country are owned by Negroes. In thirty-nine counties in Maryland and Virginia the Negroes own more farms than are owned by the white people. To-day the Negroes of this country are paying taxes on property worth one billion dollars. So they have accumulated in spite of adverse conditions. In thirty-eight counties in Tennessee thirty-seven counties were carried for local option, and this was done largely by the Negro vote. The Negro is disposed to do right. He looks to the white man for an example, however."

"We have 2,500,000 Negro children in public schools, 35,000 Negro teachers; 45,000 students in higher institutions; 3,000 students learning trades, 3,000 students pursuing classical and scientific courses, 15,000 students pursuing business courses. We have Negro students and graduates from Yale, Harvard, Brown, Cornell, Columbia, Amherst, Aberlin, Boston University, Ann Arbor, Pennsylvania University, Colgate, Chicago University,



University of Kansas, Bates, Colby, Wellesly, Vassar, Princeton, Drew, Newton Centre and others. There are 156 normal schools for colored people; then there are any number of colleges, seminaries, universities and academies owned and controlled by our people. We have 254,000 volumes in libraries valued at \$500,000—714 Negro doctors, nearly 300 lawyers, and several hundred newspapers. We have raised for educational purposes \$13,065,000, for church property \$40,000,000, school property \$25,000,000."

#### TUSKEGEE'S EDUCATIONAL WORK.

The sequel will show to the satisfaction and joy of the friends of the institution:

"The total number of persons who received diplomas and certificates was 113—62 normal graduates and 9 post-graduates leave the school to begin work, the other 42 are under-graduates and, for the most part, will remain and complete their literary work.

The total number of students enrolled for the year is 1497; 1015 young men, 482 young women. These are outside of about 200 who attend the training school and 148 who attend the Tuskegee town night school. They represent 30 states, 3 territories and the District of Columbia, besides Africa, the West Indies, Bahama Islands, British Honduras and Central America. Alabama leads with 483, Georgia has 212, Mississippi 107, South Carolina 36, Texas 76, Louisiana 74, Tennessee 59, Florida 52, Arkansas and Kentucky 29 each, Cuba has 17, Porto Rico 16. There have been 20 post-graduates in attendance during the year. These are all taking higher courses in the various trades. There were 62 in the normal course who received diplomas. Of these 25 are from Alabama, 9 from Georgia, 9 from Texas, 4 from South Carolina, 3 from Tennessee, 2 each from Illinois, Louisiana and Mis-

issippi. This is the largest class of normal graduates sent out so far.

The demand for the services of the graduates is very large. Teachers and superintendents are here from the various places to engage them. Many already have positions of great usefulness as superintendents of industries and teachers of important schools. Some will pursue their studies further. Not one will be idle.

The following items from the report of the Director of Industries for the year will prove interesting: The harness shop has done \$2,664.55 worth of work, \$701.85 new work, \$1,962.70 repairs. Seventeen students have received instruction in the shop. In the machine shop 72 boys have had work. The total value of labor and material in this division is \$24,216.21. The foundry has supplied 25 tons of window weights and boiler grates, with 120 pairs of hand irons. Seventy-five per cent. of the material used was scrap iron, bought for 25 cents per hundred weight. The brick yard made 3,000,000 bricks, at a value of \$21,282.30; \$17,767.45 worth were used by the school, \$3,714.85 by outside parties. The repair shop did work to the value of \$2,309.70. The electrical division reports work to the value of about \$3,000. The work done by the carpentry division is valued at about \$40,000, that of the printing office at \$13,691, the wheelwright shop at \$1,029.70; the tailor shop shows \$3,710.14 worth of work; the shoe shop \$2,525.74; the paint shop \$5,635.22. The masonry division shows work and material to the value of \$6,934.49; work done at the saw mill is valued \$8,280.86; 158,000 feet of lumber was sawed and 2,000,000 feet of laths made. The farm shows a total of 1,375 head of live stock outside of poultry. Of this number 192 are cows, bulls, yearlings and calves, 300 beef cattle, sheep 165, hogs 625, brood mares 22, mules

54. The truck garden has sold vegetables to the school and others since January 1, 1903, to the value of \$1,842.18.

The school's financial year does not close until May 31, so that reports for May are not yet in. The following figures are as nearly accurate as can now be given:

Total receipts for current expenses, plant and equipment .....	\$275,326.94
Current expenses .....	137,867.29
Amount spent for buildings and equipments.	129,241.89
Endowment received during the year.....	696,514.86
Total endowment at present.....	996,374.78
The students have paid in cash during the year .....	23,000.00
They have paid in labor about.....	92,900.00

The procession formed Thursday in front of Carnegie Library and, headed by the band, the Capital City Guards and the students, marched to the Chapel. At the Chapel the Guards and students opened ranks and the procession of trustees, teachers and visitors passed through. Though the Guards and students marched four abreast, the line reached from the Library to the Chapel."

Never before in the history of nations has a race so recently out of bondage and so little removed from their ancestors in Africa evinced such an intense desire for liberty, wealth, education, knowledge and independence as the Hamitic people of America, who seem to know intuitively that "the freedom of the mind is the highest form of liberty."

FINIS.



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